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1873

IRISH UNIVERSITY EDUCATION QUESTION - DUBLIN



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The Irish University Education Question.

A STATEMENT

BY

THE ANNUAL COMMITTEE OF THE CONVOCATION

OF THE

QUEEN'S UNIVERSITY IN IRELAND,

DRAWN UP BY DIRECTION OF

CONVOCATION.



DUBLIN:

PRINTED BY ALEXANDER THOM, 87 & 88, ABBEY STREET,
FOR HER MAJESTY'S STATIONERY OFFICE.

1873.

[THE following Statement was drafted and in type previous to the introduction of the University Education (Ireland) Bill. The Committee consider that neither the Bill nor Mr. Gladstone's speech introducing it renders the publication of their Statement unnecessary.

A brief note as to some of the more important provisions of the Bill will be found in a postscript at page 25.]

STATEMENT.

The Queen's University in Ireland was founded and incorporated by Royal Charter dated the 3rd day of September, 1850. It was established for the purpose of conferring degrees in Arts, Medicine, and Law on the students of the three Queen's Colleges of Belfast, Cork, and Galway, which had been opened in the latter part of the year 1849.

The object of Parliament in the foundation of the Colleges of the University was to advance learning amongst all classes of Her Majesty's subjects in Ireland upon equal terms, and incidentally to promote peace and friendship amongst them.

When the University had been in operation for fourteen years, and the Graduates had increased in numbers, an application was made by them to Her Majesty's Government for some changes in the Charter of the University, and the result was, that the present charter of the University was granted, which bears date the 8th day of October, 1864. By it the Convocation of the University is established, consisting of the Senate, Secretary, Professors, and Registered Graduates of two years' standing. One of the rights conferred by the Charter upon Convocation was, "the power of discussing any matter whatsoever relating to the University, and of declaring the opinion of Convocation on any such matters." The first meeting of Convocation was held on the 12th October, 1866, and there have been several meetings since, at the last of which, held on the 11th October, 1872, the following resolution was passed:—

"That it be an instruction to the Annual Committee to take such steps as they may think best for collecting and arranging statistics and facts bearing on the Irish University Education Question, and putting the subject in a proper form before Parliament."

The Annual Committee of Convocation have accordingly adopted the following statement, and have collected and printed in the Appendix several documents which appear to them to have an important bearing on the question of Irish University Education.

*Action of the Graduates of the Queen's University on
Question.*

Statement
adopted by
Graduates in
1865.

On the 6th day of December, 1865, and while the subject of certain then intended modifications of the system of university education in Ireland, which resulted in what is known as "the Supplemental Charter" was being discussed, a meeting of the Graduates of the University was held in Belfast, at which a statement was adopted expressing the opinion of the Graduates on the anticipated changes which were then undefined, but were regarded with apprehension by many.

Printed in
Parliamentary
paper 84, of the
year 1866.

That statement was sent forward to Her Majesty's Government, and was subsequently printed with other documents relating to National and University Education in Ireland in Parliamentary Paper No. 84 of the year 1866, and as it may therefore be considered as a public document, and as the facts and arguments therein set forth will bear repetition, the Committee of Convocation, instead of repeating its contents in detail, has for the sake of convenience, reprinted it in the Appendix hereto at page 29. The main subjects dealt with in the statement are as follows:—A sketch of public education in Ireland from the year 1791 to the publication of the statement showing the opinions of the various Committees that were appointed to examine the educational wants of the country; the action taken by the Legislature in consequence of the expression of those opinions; the history of the foundation of the Queen's Colleges, and the opinions of the leading statesmen of the period, including Sir James Graham, Sir Thomas Wyse, the late Sir Robert Peel, Lord Palmerston and Mr. Sheil. It shows the success that had attended NATIONAL Education both in the secondary and university up to that time, and that there were no valid reasons for changing the policy previously adopted by the Legislature, by introducing sectarianism into the NATIONAL University system of Ireland.

Adopted by the
Committee.

The Committee of Convocation fully adopting this statement beg to refer to it as a paper which will repay a careful perusal.

Grant of the
Supplemental
Charter in
1866.

After the date of the publication of the statement referred to, and apparently as the result of certain negotiations that were at the time pending between Sir George Grey, on the part of Her Majesty's Government, and the Irish Roman Catholic Prelates, the Supplemental

was granted to the Queen's University in Ireland the 25th day of June, 1866, and six new members were appointed on the Senate by a Patent dated the 15th day of June 1866. This Supplemental Charter was accepted by the Senate by a majority of two (the majority including all the newly-appointed members), but it was strongly opposed by an influential minority of the Senate, and at the first meeting of the Convocation of the University held a few days subsequently, and largely attended by Graduates from all parts of Ireland, a resolution hostile to the Charter was adopted without a division. The Senate nevertheless persisted in acting on the Charter, and thereupon proceedings were successfully taken in the Court of Chancery in Ireland by some of the Graduates. The practical result of these proceedings was to nullify the Supplemental Charter.

Six new members of Senate appointed at the same time. Supplemental Charter accepted by a majority of two.

Condemned by Convocation.

Senate restrained by injunction of Court of Chancery.

Changes which Supplemental Charter would have made in the University.

If this experiment had been successful the character of the Queen's University in Ireland would have been essentially changed. It had been founded for the purpose of giving degrees to the students who had pursued regular courses of study in Colleges open to the youth of Ireland, without religious distinction; but under this Charter the Senate would have been enabled to affiliate with the National University system of the country Denominational Colleges, and also, at their discretion, to grant degrees on mere examination, without any collegiate training.

Action of the Roman Catholic Prelates of Ireland.

In any discussion of the subject of Irish education it becomes necessary to recognise and deal with the fact, that the objections raised by the Roman Catholic Prelates of Ireland to the existing system of University Education to a great degree created the Question now to be submitted to the Legislature, and it is therefore necessary to show the position assumed by them from time to time in their communications with the Government, in relation to their alleged grievances.

How the question has been raised.

On the 14th January, 1866, Cardinal Cullen wrote to the Home Secretary, forwarding two letters or memorials on Primary and University Education, on the part of the 29 Archbishops and Bishops in Ireland, whose names were attached. The Committee consider this letter of much importance on account of the number and weight

Letter of Cardinal Cullen to the Home Secretary. Parl. paper 81 of year 1866 so Appendix, page 42.

of the signatories, that although it is printed in the Parliamentary paper above referred to, they have reprinted fully in the Appendix (see page 42).

Endowment
their object.

The arguments of the Prelates in that letter appear to be principally based upon the injustice to Roman Catholics of their University not having a distinct endowment, and they appear to attach little, if any, weight to the allegation now sometimes put forward in very high quarters, that certain classes of Irishmen are subject to a disability on account of their not being able to obtain an Irish University degree, if trained in a Denominational College. After referring to the injustice and inequality involved in leaving Trinity College, with its immense wealth and influence in Protestant hands and for Protestant Education, and in leaving the Queen's Colleges, which they are, largely subsidized by the State for State Education, while at the same time Catholics who are taxed for the support of the Queen's Colleges have further to contribute themselves for the support of the Catholic University, the Prelates make the following statement, which comes from the source it does, is most important :—

“Without an endowment, the proposal of the Government will confer but little, if any, substantial benefit upon our Catholic University; for degrees can be obtained through the London University, the property can be acquired and transmitted without a Charter by availing of certain legal expedients. Without re-arranging the Queen's Colleges on the principles of the denominational system, so as to meet the conscientious objections of Catholics, much of the evils and injustice of which Catholics complain will remain unredressed. These Colleges will continue to be, what they are, a failure as regards the purpose for which they were originally intended—the Education principally, though not exclusively, of Catholics—and a failure costing the public £24,000 per annum. They will continue to hold out their scholarships, prizes &c., as so many bribes to Catholic young men to induce them to become disobedient children of their own Church; and they will continue to be a standing cause of disunion between the Catholic Bishops of Ireland and the Government of the country, which policy, not to speak of other consideration, would put an end to. With our Catholic University unendowed, and with other university arrangements still hostile to us, the proposal of the Government could not, we respectfully repeat, be regarded as satisfactory to the Catholics of Ireland.”—(*Parliamentary paper 84 of the year 1866.*)

Reply of Home
Secretary.
Parl. p. 84, of
year 1866.

In the reply to this memorial, addressed to Cardinal Cullen, on the 30th January, 1866, by Sir George Grey there is contained the following passage :—

“With regard to the general question of University Education, whatever difference of opinion may exist as to the system of education in Queen's Colleges, and the results which have attended their foundation

can be no doubt that those Colleges were established, and the Queen's University was subsequently founded, with the sincere desire, the real object on the part of the Government, of affording to all in Ireland higher or University education on equal terms.

Her Majesty's Government are still of opinion that the principle which those Colleges were founded, namely, that of offering such education in common to the Protestant and Roman Catholic youth, and, is a sound one, and they are unable to concur in the belief expressed in the memorial, that these Colleges have been a signal failure. They have, therefore, no intention of proposing any alteration in the principle on which those Colleges are conducted."—(*Parl. paper 84, of the year 1866.*)

Queen's
Colleges not a
failure.

Mr George Grey further stated that Her Majesty's Government "freely admit the fact that a large number of persons in Ireland entertain a conscientious objection to the principle on which the Colleges were established, and to the mixed system of education adopted in them, neither are they insensible to the disadvantages to which such persons are exposed if they aspire to a liberal education, by their inability to obtain a degree from any University in Ireland unless they connect themselves with Trinity College, Dublin, or with one or other of the Queen's Colleges," and for the purpose of relieving such persons from these disadvantages, and to place them on an equal footing with their fellow-subjects in Ireland, he proposed the revision of the Charter of the Queen's University.

Revision of
Queen's Uni-
versity Charter
proposed.

From the reply of Cardinal Cullen, dated the 11th January, 1866, it is clear that the Irish Prelates were in no means satisfied with the proposed measure. His Eminence says:—

Dissatisfaction
of the Prelates.
Letter of Car-
dinal Cullen.
Parl. p. 84, of
1866.

"Having communicated your reply to those Prelates, I regret to say they are all of opinion that the promises held out to them in that document are far from corresponding to the hope which they had entertained that the present Government, so liberal and enlightened, would have taken some effective step to place them and their flock on a footing of equality with their fellow subjects of other religious denominations in regard to education."—*Parl. paper 84, of the year 1866.*

The result of the foregoing correspondence was the rejection of the Supplemental Charter already mentioned. The costs of the Chancery proceedings, which successfully resulted in the defeat of the Supplemental Charter, amounted to more than £1,200, and were paid out of a sum amounting to nearly £3,000 raised for the purposes of the suit by public subscription.

Public sub-
scription to
defeat the
Supplemental
Charter.

At the end of the year 1867, after the failure of the Supplemental Charter scheme, Archbishop Leahy and Lord Derry were deputed by the Irish Catholic Arch-
in 1867 the
negotiations
opened with
Lord May

Parl. p. 288,
of year 1868.

bishops and Bishops, as appears from a letter addressed by them to the late Earl of Derby, a copy of which the 23rd October, 1867, was enclosed to Lord Mayo, enter into communication with Her Majesty's Government, and to apply, in their name, for a Charter endowment of the Catholic University, as well as such ulterior concessions as shall place the Catholics of Ireland on a footing of perfect equality with their fellow subjects of other denominations, as regards Academic Education."

Letter of
Prelates to
Lord Mayo,
31st March,
1868.

Parl. p. 288, of
1868.
Appendix,
page 50.

After certain negotiations between Lord Mayo on behalf of Her Majesty's Government and the two Prelates, a letter, dated the 31st March, 1868, was written by them to Lord Mayo, after a lengthened interview with Lord Malmesbury and Lord Mayo at the Irish Office, of which they agreed to put their opinions in writing. This letter is printed in the Appendix at page 50, and the Committee beg to refer to it as showing the nature of the claims put forward on the part of the Prelates.

Lord Mayo's
reply.

Parl. p. 288, of
1868.
Appendix,
page 57.

On the 11th May, 1868, Lord Mayo, who, in the course of the communications, had admitted on the part of the Government, that a just claim existed for the creation of a University of a Denominational character, which should, as far as circumstances would admit, stand in the same position to Roman Catholics that Trinity College did to Protestants, wrote to Archbishop Leahy to inform him that the recommendations contained in the letter of the Prelates could not be entertained.

This letter will be found in the Appendix at page 57.

Prelates letter
to Lord Mayo,
16th June,
1868.

Parl. p. 380, of
1868.
Appendix,
page 58.

It does not distinctly appear how far the proposition made by the Prelates, as put forward by them on the 31st March, 1868, might have been modified, as in the subsequent letter from Archbishop Leahy to Lord Mayo dated the 16th June, 1868 (printed in the Appendix at page 58), it is stated that the Prelates did not regard their communication as final; but it was so regarded by Lord Mayo, as appears by his letter to Archbishop Leahy dated the 30th June, 1868, in which, amongst other things with reference to the negotiations that had taken place, he states:—

Lord Mayo's
reply.

Parl. p. 380, of
1868.
Appendix,
page 60.

"The questions as to which differences arose involved matters of the highest principle. Speaking on behalf of the Roman Catholic Prelates of Ireland, you laid down in the clearest manner the maxims on which the subject of University Education, which you considered necessary for the safety of the faith and morals of the youth of the country."

Under the circumstances referred to in his letter, which will be found in the Appendix at page 60, Lord Mayo informed the Archbishop that it was not the intention of Her Majesty's Government to take any further steps in the matter.

Negotiations
broken off.

Bearing in mind that Lord Mayo, in the course of the negotiations, was prepared to concede the principle of a Denominational University, though in a very guarded manner, it is not easy to see how negotiations are to be conducted by those who are not prepared to admit that principle in such a way as to permanently satisfy the majority in Ireland who have declared in favour of Denominationalism.

Difficulty of
dealing with
the question.

The policy of having National Education in Ireland founded on a Denominational basis, so clearly indicated in the foregoing correspondence, has been persistently maintained. A meeting of the Irish Roman Catholic Prelates was held at the College of St. Patrick, Maynooth, on the 18th of August, 1869, under the presidency of Cardinal Cullen, when a series of resolutions was unanimously adopted, which are printed fully in the Appendix (see page 62). Another meeting of the Roman Catholic Prelates was held in the Presbytery, Marlborough-street, Dublin, on the 17th October, 1871, under the presidency of Cardinal Cullen, when a further series of resolutions, embodying their determination to entirely oppose what they describe as "Godless" Education, was adopted. These resolutions will be found in the Appendix at page 64.

Resolutions of
Prelates, at
Maynooth, in
1869.
Appendix,
page 62.

Resolutions of
Prelates in
1871.
Appendix,
page 64.

The Committee of Convocation consider that the series of resolutions referred to conclusively prove that the essence of the claim insisted on by the Roman Catholic Prelates is endowment for Denominational University Education in Ireland, and either a reconstruction of the present arrangements on Denominational principles, or the means of destroying by "instalments" the system of United University Education in Ireland.

Endowment
their object.

The Committee have no wish to express anything else in respect for the earnestness and consistency displayed by the present Prelates of the Roman Catholic Church in their opposition to the Queen's University and Colleges. They are indeed aware that many of the predecessors of the present Prelates entertained very different opinions. For example, the late Most Rev. Archbishop Croly, Roman Catholic Primate of Ireland, who at first considered the

Opinions of
former
Prelates.
Archbishop
Croly, R.C.
Primate.

Queen's College system dangerous to the faith and of the youth of Ireland, and who in consequence sent a meeting of the Irish Roman Catholic Prelates, 21st May, 1845, was subsequently satisfied with amendments made in the Queen's Colleges Bill passing through the House of Commons. This is from the following extract from a speech delivered in August, 1845:—

“ When the Bill for establishing the Provincial Colleges first appeared, I entertained serious apprehensions, respecting the of the students, who appeared to be left without any moral supervision—subject to their own inclinations and propensities, at a life the most critical when the passions are most violent and dangerous. Under that impression I called a meeting of the Catholic Prelates, who were willing and ready to co-operate on fair and reasonable terms with the Government. We discussed the provisions of the Bill, and after mature deliberation, we went to the Lord Lieutenant, and presented our objections and the amendments we deemed advisable. The Lord Lieutenant received the memorial, and forwarded the statement of the case to the Government, who made such amendments as were necessary to afford general satisfaction. By the Bill, as it stands at present, no pupil could be received into any of the new Colleges, unless he is lodged with his parents, a relative, a guardian, or in a house fully approved by the President of the College, for the very purpose of protecting the morality of the students. Besides, the Bill gives full power to have chaplains of every denomination, duly appointed for the purpose of superintending the conduct of the students, and giving them proper moral instruction during such hours as will not interfere with their scientific studies. This is the most important point in the measure, and one to which much attention was urged at the outset, I am determined, as far as I am capable, to give our Provincial Colleges a fair trial.”

Letter of Archbishop Murray.
Appendix,
page 65.

On the same point the Committee refer to a printed in the appendix at page 65, from the late Archbishop Murray, a venerated member of the Irish Catholic Hierarchy; which of itself ought to be sufficient to moderate the violence of language not unfrequently indulged in with respect to the Queen's Colleges; a proof of the regret with which, by many of the clergy and laity of the Roman Catholic Church, the action of the majority of the Irish Roman Catholic Prelates Synod of Thurles, supported by the Pontifical authority, was regarded, the Committee refer to a published correspondence which took place between Mr. Corballis and the Most Rev. Archbishop Murray, which will be found in the appendix at page 66.

Correspondence of Mr. Corballis with Archbishop Murray.
Appendix,
page 66.

But notwithstanding the arguments that might be founded on the foregoing expressions of opinion of the Prelates, the Committee are ready to admit that

of Catholicism now intrusted to the charge of the
 the Roman Catholic Episcopate, must be judged of and
 mined on by them on their own sense of their duty.
 respect which they may entertain for the action of
 existing Prelates, can allow the Committee to forget
 the claim made by the Bishops, and those who may
 sympathize with them, whether Catholics or Protestants,
 amounts to nothing less than this, that the authority of
 the Church must be supreme in not only the private but
 the public education of all classes of the people. With
 this claim, by whomsoever preferred and howsoever dis-
 missed, the Committee take issue; and they maintain that
 the public NATIONAL Education, whether in the school,
 or university, the authority of the State should be
 supreme, and that in the exercise of that authority, it is
 the first duty of the State to take care that every educa-
 tional advantage paid for and provided by the State,
 should be secured to every subject of Her Majesty
 without religious distinction.

Claim of
 Prelates is that
 the Church
 shall control all
 Education.

Committee
 think the State
 should control
 all NATIONAL
 Education.

Several proposed solutions of the question considered.

Some who concur with the Committee in this
 opinion, it has been thought that the educational problem
 of the Island can be satisfactorily solved by the creation of
 an institution designated a university, which will confer
 degrees upon mere examination, and give prizes for
 superior answering. But this solution is only satisfactory
 to the theory that NATIONAL UNIVERSITY EDUCATION ought
 to mean the highest, and in fact the only proper kind
 of university Education, that is to say, training the
 young under the most gifted minds in the community,
 bestowing such training by an efficient system of examina-
 tion, but that it is to be narrowed to a mere testing of
 knowledge at a particular time or times, no matter how
 here such knowledge is obtained, and utterly irre-
 spective of any necessary contact of the student with men
 of matured and superior mind. Such a theory of University
 Education has been all but unanimously condemned in
 Ireland by every party whose opinion is entitled to con-
 sideration. The party who seek a Charter and endowment
 for the Catholic University, have protested against it in
 the strongest terms. In proof of this the Committee
 refer to the letter of the Most Rev. Archbishop Leahy
 Bishop Derry to Lord Mayo, dated the 31st March,

The Examin-
 ing Board
 System.

Objections to
 it.

In Ireland it is
 condemned by
 the Catholic
 University
 party.

1868, printed in the appendix, in which, referring to the Roman Catholic University proposed by them, they

Appendix,
page 51.

"The new University, we are decidedly of opinion, ought to be simply a university for holding examinations and conferring degrees. It ought furthermore to be a teaching university, having its own body of professors, men of the highest mark in every department of letters and science, who should deliver courses of university lectures, open to the students of the several Colleges affiliated to the university."

Other persons of influence acting in the same interest have expressed similar opinions.

By the Convocation of the Queen's University.

The Convocation of the Queen's University has again and again condemned this theory; and although the Queen's University has for a long time conferred its degrees in many cases as the result of examinations only, one of its greatest authorities connected with that University declared that he would "earnestly press, as one of the most urgent of all Academic reforms, the importance of some provisions by which residence should be directly encouraged if it cannot be enforced."* At Trinity College there is a common consent that the practice of permitting a part of the undergraduate students to substitute pass examinations for attendance on courses of instruction delivered in the College, has always been felt to be an evil.†

By the Provost of Trinity College, Dublin.

Scheme for affiliating Denominational Colleges.

By others who give a general adherence to the opinions of the Committee of Convocation, both as to the duty of the State to insist that every educational advantage for and provided by the State should be available equally, and also as to the essential need of college training in any proper system of NATIONAL UNIVERSITY EDUCATION, it has been thought that the educational problem in Ireland may be satisfactorily solved by referring to a single Irish University, or to one of the existing Irish Universities, Colleges furnished with a sufficient educational staff, no matter how denominational and exclusive in their teaching their governing bodies may be fit to make them. But to put out of account altogether the difficulties that in practice would be found to be insurmountable, and eventually destructive of the system, it is to the Committee that the affiliation of denominational

* Suggestions of the Rev. H. Lloyd, D.D., the present Provost of Trinity College, Dublin.—*Report of the Dublin University Commission* 1853, p. 303.

† See *STUDIIUM GENERALE*, by Thomas Andrews, M.D., F.R.S., President of the Queen's College, Belfast (Longmans, &c., 1867), where there is a masterly discussion of this subject.

es must necessarily result in the endowment of those
 es. For in the theory here adopted, *teaching* as well
 ing is an essential part of NATIONAL University Educa-
 and it could never be successfully maintained that the
 ssors or teachers in Denominational Colleges doing
 satisfactorily tested by public examinations, and
 too, members of possibly the less wealthy but most
 rous class of the community, should be refused an
 vment, while others, doing similar work, were en-
 d.

Endowment of
 Denomination-
 alism the
 necessary
 result.

e Committee believe that the more this subject is
 considered, the more manifest it will appear that
 r departure is made from the plain principle that all
 tional advantages or privileges provided by the
 n, whether in the school, in the college, or in the
 rsity, should be equally and always available for
 subject of Her Majesty, without religious distinction,
 alties will arise on every hand which no statesman
 ministrators will be able to overcome.

No departure
 from principle
 of United
 Education
 should be
 permitted.

sition to the Claims of the Roman Catholic Hierarchy.

e foregoing arguments would lose none of their
 at if the Irish people were all but unanimous in
 r of Denominational Education; but no greater mis-
 could be made than to suppose that this is the case.
 Committee do not profess to give in this paper the
 on of the Roman Catholic laity—that will be repre-
 d from other quarters—but it is sufficient for the Com-
 ee to say that there is a minority of that faith quiet,
 nfluential, who both in sympathy and in act stand
 t from the extreme course adopted by their prelates.
 easy to ask why they do not declare their opinions
 ically. The Committee do not pursue this subject further
 to state, that influences both material, social, political,
 eligious, of a most potent character, are for the present
 sed to their doing so.

Roman
 Catholic
 minority.

mitting any further notice of Roman Catholic opinion,
 Committee direct attention to some other important
 es in Ireland, who have given expression to their
 ngs upon this subject in a contrary sense.

Trinity College has long been in Ireland a great centre
 ultivated and influential opinion; but attached as it
 to the formerly Established Church of Ireland by
 y intimate bonds, it was only to be expected that its
 interests would be bound up with the religion which
 s founded to promote. Still a large admixture of

Trinity College
 Dublin.

Provost's
House
declaration.

real liberal opinion always pervaded the intellect of Trinity College ; and it must be said, to its honour in liberality of arrangement it was of all similar institutions perhaps the foremost. But up to the passing Irish Church Act in 1869, Trinity College, and though it adhered to its traditions, could not but be regarded as a powerful influence in favour of Denominational Education. When the Establishment fell a change came, and Fawcett's Bill, supported as it was by both men and the University of Dublin, if not satisfactory, in the events the strongest evidence on which side Trinity and its influences now range. Even before the establishment of the Church of Ireland, in the year 1866 an important declaration in favour of United Secular Education, commonly known as the "Provost's House Declaration," issued from Trinity College. This Declaration is in the following words :—

DECLARATION.

"We, the undersigned members of the United Church of Ireland desire to express our earnest hope that the principle of United Secular Education, as opposed to the Denominational system, may be maintained in Ireland.

"Without pledging ourselves to an approval of the Nation in all respects, we entirely admit the justice and policy of which protects scholars from interference with their religious and thus enables the members of different denominations together, in harmony and peace, the benefits of a good education.

The Declaration was signed by 2,754 members of the Church of Ireland. The following is an ANALYSIS of the signatures :—

The Lord Primate of Ireland,	.	.	.
The Lord Justice of Appeal,	.	.	.
Noblemen,	.	.	.
Bishops,	.	.	.
Deputy Lieutenants,	.	.	1
Justices of the Peace (not D.Ls.),	.	.	6
Clergymen,	.	.	7
Barristers, Physicians, and other Professional men ;	.	.	.
Country Gentlemen, not being J.Ps., and Merchants (about),	.	.	8
Miscellaneous Signatures (about),	.	.	8
Total,			2,754

The Committee regard the DECLARATION as a most important expression of enlightened opinion on the subject of Education in Ireland, especially as nearly, if not all those who signed it must have themselves received liberal education.

Convocation of

The action of the Convocation of the Queen's U

never been concealed, and its proceedings have, the Queen's
 perhaps, attracted more notice than the majority of its
 members would desire. But it cannot be denied that
 Convocation has given expression to the opinions of a
 large and influential body of educated men, and that round
 it cluster the sympathies of an increasing number of in-
 genuous Irishmen of all creeds outside the limits of the
 Queen's University.

The Committee have therefore printed in the Appendix, Appendix,
 page 67, an account of the action taken by the Convo-
 cation of the Queen's University in this matter, from
 which it will be seen that Convocation has been consis-
 -tent throughout in firmly advocating the establishment
 and extension of the system of United Education in Ire-
 land, and the continuance of the academical or collegiate
 element as being necessary to any university system
 worthy of the name.

In the Episcopal Church of Ireland opinion has been, Episcopal
 still is, more or less divided on the question, Church of
 whether PRIMARY Education should be Denominational Ireland.
 or Non-Sectarian. The Committee refer with pleasure
 to the resolutions on this subject passed at the synods of
 Drogheda, Clogher, and Cork, held under the presidency
 of the Lord Primate of Ireland and the Bishop of Cork,
 which will be found in the Appendix at page 69; and the
 opinion of these leading members of that Church, and the
 report which they have received, may be fairly taken as
 an indication of the way in which the public opinion of
 the important communion in Ireland is tending.

But with respect to UNIVERSITY Education in Ireland
 the action of Trinity College, already referred to, and the
 report that action has received from those known to
 represent the wishes of the members of the Episcopal
 Church of Ireland, are sufficient evidence that the mem-
 bers of the Episcopal Church of Ireland are now in
 favour of united University Education.

The General Assembly of the Presbyterian Church in
 Ireland have, since the Queen's Colleges and University
 were founded, given them a generous and continuing
 support. They have founded and erected the General
 Assembly's College, Belfast, for the education of Theol-
 ogy students, in the immediate neighbourhood of the
 Queen's College there, and they accept, as evidence of the
 value of Arts education required prior to entering on the
 theological course, the Degree in Arts of the Queen's
 University.

General
 Assembly of
 the Presby-
 terian Church.

Resolutions of
Feb., 1866.
Appendix,
page 70.

On the 8th day of February, 1866, and while negotiations which resulted in the granting of the Supplemental Charter were in progress, and when it was feared that changes antagonistic to the principles on which the Queen's Colleges and University were founded, would be adopted at a meeting of the General Assembly, specially convened, resolutions were passed relating to the Education question, in which the Assembly express their approval of the Queen's Colleges and University, as having produced great advantages to the country, rejoice in the measure of success which has attended them, and denounce the evils that must arise from changes by which the character of the University and the constitution of the Senate would be altered and the Denominational element introduced. These resolutions also appear in the Appendix at page 70.

Subsequent
action.
Appendix,
page 71.

The action of the General Assembly since that meeting has been consistent with the resolutions then passed. It will be best understood by referring to an important letter, dated the 28th January, 1873, printed in the Appendix at page 71, which, in reply to an inquiry on the subject, was written to the Clerk of Convocation by the Rev. Robert Park, A.M., First Clerk of the General Assembly.

Resolutions of
Presbyteries.
Appendix,
page 73.

Subsequently to the meeting of the Roman Catholic Hierarchy on the 17th October, 1871, resolutions opposed to the principles advocated by them were passed by the Presbyteries of Dublin, Belfast, Ballymena, Derry, and others. The Committee think it sufficient to print the resolutions of the four Presbyteries named, which may be found in the Appendix at page 73, &c.

Methodist
Church.

The Methodist Church of Ireland has in the most qualified manner expressed its approval of the Queen's University and Colleges. In expectation of the existing Queen's College system being maintained in its integrity the Methodist Church has at great expense erected a college in the immediate vicinity of the Queen's College Belfast, for the theological education of their clergy, and

College in
Belfast.

* The Magee College was prominently referred to by the Premier in his recent speech. It is proper to point out in the words of its foundation scheme that it was founded as a "college for education of young men in preparation for the Christian ministry," but its literary and scientific departments are in the words of the same scheme "open to all persons." In one of its aspects it therefore is a theological seminary and in its secular departments an open college. It may be added, that it owes its existence to a bequest given before the foundation of the Queen's Colleges.

to serve as a hall for the residence of the students
 the community attending the undergraduate courses
 at Queen's College, Belfast.

In the year 1865 a memorial was addressed by the Methodist Church to Her Majesty's Government in which

Memorial to
 Government in
 1865.

advocate the continuance of the system of the
 Queen's Colleges and University. This memorial is re-

corded in the Appendix at page 76. Since that period

Appendix,
 page 76.

the Methodist Church has not changed its action, for it

may be seen by a reference to the Appendix, page 77, that

Resolutions of
 the year 1871.

a series of resolutions was passed by the Educational

Committee of the Methodist Church in Ireland, on the

Appendix,
 page 77.

day of November, 1871, in which the Educational

Committee of that body deprecates any change in the

existing system of the Queen's Colleges or University.

It is also published in the Appendix, at page 78, a state-

Association of
 Irish Non-sub-
 scribing Pres-
 byterians.
 Appendix,
 page 78

ment of the action of the Association of Irish Non-Sub-

scribing Presbyterians, a body which has always been in

the front rank in the defence of the principle of united

education, in all its branches; and at page 81 of the

Appendix will be found a series of resolutions passed by

the Independent Church in Ireland advocating the main-

Independent
 Church.
 Appendix,
 page 81.

tenance of the same principle.

The Committee have also printed in the Appendix at

page 82, the resolutions passed at a meeting of the

National Edu-
 cation League.
 Appendix,
 page 82.

National Education League for Ireland, held at Belfast on

the 14th day of December, 1871, and at a recent meeting

of the Council of that Association, held on the 29th

of January, 1873, on both of which occasions all the more

important Protestant Churches were represented.

At a meeting of the Queen's University held in 1861,

Robert Peel offered a benefaction of £1,200 to the

Peel Prizes.
 Appendix,
 page 86.

University to increase the value of the small rewards

offered by the Queen's Colleges, at least in the case of a

number of the most deserving students; and when announcing

the gift he suggested that others should co-operate with

him in thus endeavouring to promote United Education.

His invitation met with so ready a response throughout

Ireland, as to constitute it a valuable demonstration in

support of the principles embodied in the University, all

the more valuable because of the early date at which it

took place. A list of the subscribers will be found in the

Appendix, p. 86.

Progress of the Queen's Colleges and University.

Royal Com-
missioners'
Report of
1857-8.

As is shown in the Graduates' Statement in Appendix, the Royal Commissioners who examined and reported on the progress of the Colleges in the 1857-58, reported that the Colleges could not be regarded as otherwise than successful, when notwithstanding opposing causes alluded to in their Report, they had their halls, attending lectures, nearly 450 students. several causes alluded to by the Commissioners, and the most important of which is the lamentable deficiency of the means of intermediate education in almost every part of Ireland, still continue to operate; and yet the number of students has risen from 445 in the year of the Commission Inquiry, to 745 in the session of 1871-72, and during the years in the intermediate period has been considerably higher. The Committee think it will be instructive to publish a list of the numbers attending the three Colleges in each year since their opening.

Increase of the
number of
Students.

NUMBER of STUDENTS attending the QUEEN'S COLLEGES each year since their opening.

Session.	Number of Students.	Session.	Number of Students.
1849-1850,	375	1861-1862,	657
1850-1851,	395	1862-1863,	657
1851-1852,	407	1863-1864,	657
1852-1853,	359	1864-1865,	657
1853-1854,	379	1865-1866,	657
1854-1855,	410	1866-1867,	657
1855-1856,	438	1867-1868,	657
1856-1857,	454	1868-1869,	657
1857-1858,	445	1869-1870,	657
1858-1859,	490	1870-1871,	657
1859-1860,	546	1871-1872,	657
1860-1861,	657		

Religious
Denominations
of the Students
for last thirteen
years.

The Committee also print the following table for purpose of showing the number of students of the religious denominations, who have been in attendance at the Queen's Colleges during the last thirteen years, the period since the Report of the Queen's College Commissioners was published.

and RELIGIOUS DENOMINATIONS of the STUDENTS attending the
 SES of the QUEEN'S UNIVERSITY during the following Sessions—
 1 years.

	Church of Ireland.	Roman Catholics.	General Assembly, Presby- terians.	Other Denomina- tions.	Total.
60, . . .	143	169	175	59	546
61, . . .	181	202	212	62	657
62, . . .	210	206	247	95	758
63, . . .	212	214	277	84	787
64, . . .	210	237	260	103	810
65, . . .	221	229	273	114	837
66, . . .	198	195	277	118	788
67, . . .	195	179	255	103	732
68, . . .	210	181	274	97	762
69, . . .	224	174	263	94	755
70, . . .	232	178	241	86	737
71, . . .	252	162	261	78	753
72, . . .	243	200	234	68	745

tion has been on some recent occasions, with a Students
 injuring the University and Colleges, directed to attending in
 ber of students attending in the Faculty of Arts. the Faculty of
 Arts.
 ication in Arts ought not in fairness to be confined
 : was considered an Arts Education in the older
 sities ; Modern Languages, Chemistry, Natural
 phy, the English Language, History and English
 are, Zoology and Botany, are also included in the
 urriculum of the Queen's Colleges. They do not
 contribute to a liberal education, because many of
 ho attend them are the students in the Faculties
 or Medicine, or in the Department of Civil Engi-
 . To prevent misrepresentation on this subject
 nmittee print the number of students attending the
 classes in the Queen's Colleges in the Session of
 ; and in consequence of certain statements that
 en made, the Committee have distinguished the
 s into Roman Catholics, and Protestants of all
 nations.

TABLE showing the number of STUDENTS attending the three COLLEGES in the Session of 1871-72, distinguishing ROMAN CATHOLICS from PROTESTANTS of all Denominations.

CLASS.	Roman Catholics.	Protestants of all Denominations.
Greek,	31	91
Latin,	32	95
Mathematics,	36	97
The English Language,	24	56
History and English Literature,	11	46
Modern Languages,	70	205
Natural Philosophy,	64	166
Chemistry,	62	211
Zoology and Botany,	43	144
Geology and Physical Geography,	7	18
Logic,	9	50
Metaphysics,	2	20
Engineering,	13	42
Medical Jurisprudence,	17	59
Anatomy and Physiology,	60	203
Practical Anatomy,	74	227
Practice of Medicine,	29	80
Practice of Surgery,	37	105
Materia Medica,	27	73
Midwifery,	29	75
English Law,	16	29
Political Economy,	2	11
Jurisprudence and Civil Law	12	25

TOTAL NUMBER of STUDENTS attending the QUEEN'S COLLEGES
Session 1871-1872.

Roman Catholics,	200
Protestants of all denominations,	545
Total,	745

NOTE.—At page 85 of the Appendix will be found the numbers attending College.

Case of the
College and
University
inseparable.

It will have been observed that the Committ Convocation have been in the foregoing observa dealing mainly with the Queen's Colleges. They done so because the University in its present consti is inseparable from the Colleges. The body corpor the University consists not of the Senate alone examining board, but of the Chancellor, Senate, Secr Professors, Graduates, and Students. The Senate administrative governing body of the Corporati reference to all matters which are not under control of the Councils of its respective Colleges. Professors of the Colleges are the officers of the Univ who do its teaching work, and the students who

studies under them are the persons admissible to its degrees, with the exception of medical students, who may devote a portion of their studies elsewhere. This exception is understood to have been rendered necessary by the fact that the chief medical schools of Ireland were situated in Dublin, where unfortunately no Queen's College, or its equivalent has yet existed.

The number of degrees conferred by the University is put forward as a test of the success of the institution ; as was pointed out by the Queen's College Commissioners in their Report, already referred to, the number of students graduating in the Queen's University affords an adequate test of the work performed in or the progress of the Queen's Colleges. Still the number of degrees conferred by the University is not without its value in indicating the amount of this work, and the following (p. 22) showing the number of degrees conferred each year by the University since its opening, will be of interest.

Number of
Degrees con-
ferred by the
University.

It would perhaps not be becoming for the Committee to go forward in asserting what the value of these degrees should be. They will only state that they are valued by the public, and that the graduates when subjected to the test of important competitive examinations, which is, however, only an imperfect test, will compare not unfavorably with the graduates of other Universities. How the graduates, as members of the more cultivated class of the community can compare with the graduates of other Universities, it is not for the Committee to judge. The Committee feel the foregoing observations do not in any way tend to such a solution of the question as would be satisfactory to the Roman Catholic Hierarchy of Ireland.

The Committee believe that the principles now put forward by the Prelates are inconsistent and irreconcilable with the principles that for the last forty years have been maintained by the State, first in the system of Primary Education, and afterwards in the Queen's Colleges and the University. Between these two conflicting and irreconcilable principles the Legislature is now to be asked to choose, and the more clearly they are understood the more ready is the decision to be permanently satisfactory. It appears to the Committee that any concession to the claims of the Prelates, which would give a public recognition to avowedly Denominational Education as a part of the National University system, would only be the pre-

The Claim of
the Prelates
inconsistent
with the policy
of the State for
the last forty
years.

TABLE showing the Number of DEGREES conferred in the QUEEN'S UNIVERSITY in each year since it was opened.

	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	Totals.
LL.B.,	.	.	.	1	1	1	3	2	2	3	4	2	31
LL.D.,	.	.	.	1	1	1	.	1	1	.	.	1	7
Dip. El. Law,	.	3	1*	.	.	.	.	.	.	1	.	.	21
M.A.,	.	.	11	7	4	4	9	13	18	17	17	14	233
B.A.,	.	22	25	30	19	18	28	47	43	43	42	35	752
M.D.,	6	7	9	3	9	13	11	26	50	43	61	67	591
M.Ch.,	.	.	.	.	.	.	.	.	33	32	42	42	234
Dip. Mid.,	.	.	.	.	.	.	.	.	.	.	.	.	42
B.E.,	.	.	.	.	1	10	1	7	12	7	7	11	123
Ad eund.,	.	.	.	.	3	2	1	3	2	2	1	.	43
Dip. Ag.,	4	3	1	.	.	.	1	.	.	.	.	.	13
Totals,	10	35	48	43	39	63	55	92	139	148	174	214	2,090

to further claims. This has been publicly declared by the Prelates themselves, and in seeking to carry into effect a policy, which they have never concealed, they will not introduce into its foundation any system inconsistent with their principles into which they may be incorporated. It therefore seems to the Committee, that if any change is to be effected by the Legislature, it should be in the direction of thoroughly opening up any existing institution the arrangements of which may be at variance with the principle, that in every part of public National Education the religion of the student shall be asked only for the purpose of seeing, that in his private life he is placed under the care of his proper spiritual guide.

Direction in which any change should be.

The Committee deny that more can be asked from a Legislature, which has declared by its acts, in the most plain manner, that at least in Ireland it shall no longer vary religious distinctions.

In the existing system of the Queen's Colleges provision is made for appointing religious instructors for the students of the several denominations. It is not necessary to mention the details, as the provisions are set out in the Duke's Statement in the Appendix at page 31.

Ample provision for Religious Education in Queen's College system Appendix, page 31.

Each Professor in teaching his students, is bound in lecturing and examining, and in the performance of all other duties connected with his chair, carefully to abstain from teaching or advancing any doctrine, or making any statement derogatory to the truths of revealed religion, or injurious or disrespectful to the religious opinions of any portion of his class or audience, and it is well known that this provision has been honourably served. Strong, and the Committee may say, historical precedents have been used with respect to the blighting influence of the ascendancy of one sect over another in higher education. Wherever else it existed, it never had place in the halls of the Queen's Colleges or in the Queen's University. The Committee assert with confidence, that the effect of the changes, which at the instance of Her Majesty's Government have been recently effected in Ireland by the Legislature, were conceived in a spirit of more thorough liberality and justice, than the arrangements which were adopted at the time of the foundation of the Queen's Colleges, and the preparation of their statutes under the sanction of Presidents and Vice-Presidents.

Duty of the Professors.

The Committee, appointed as they are by the Convocation of an existing University, do not think it would

Recommendation of Sir Thomas Wyse's Select Committee in 1838.

Importance of carrying out these recommendations.

Future policy of Legislature should be declared.

Prejudicial effects of certain declarations and acts on the attendance at the Colleges.

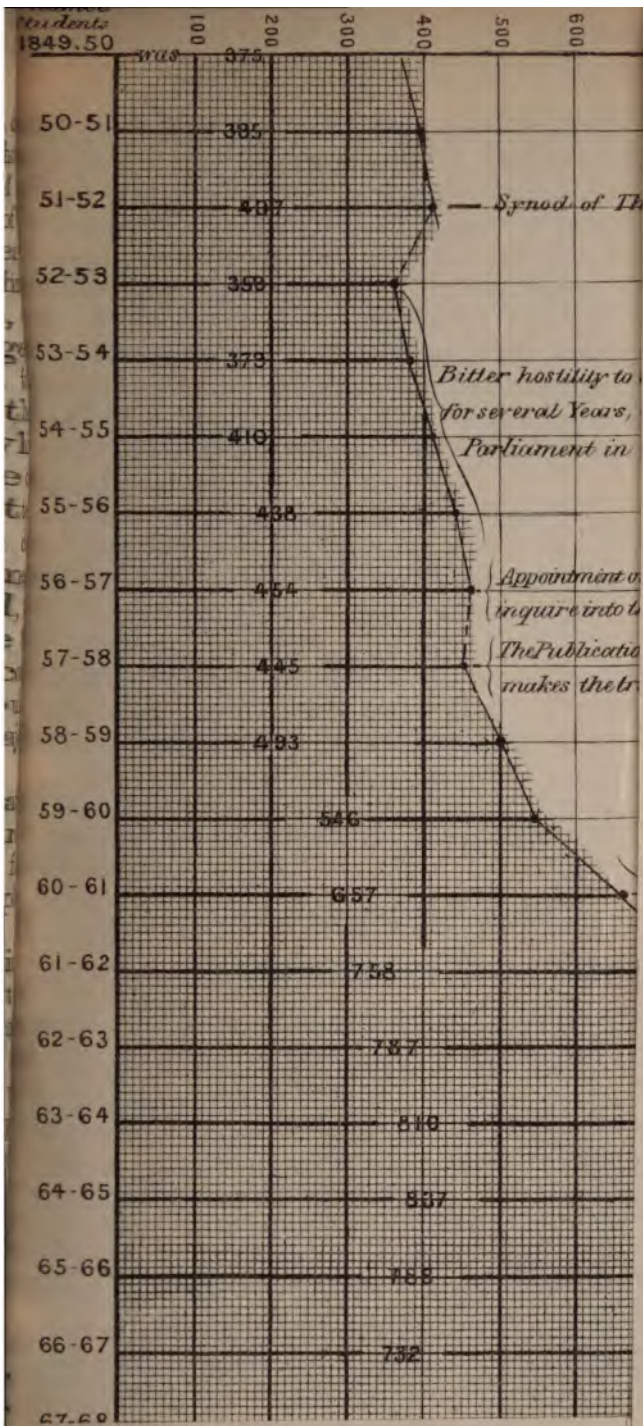
Prudence of carrying out the policy of Sir Robert Peel as declared in 1845.

be competent for them to make suggestions of a definite character regarding other institutions. They, however, think it right to direct special attention to one of the commendations made by a Select Committee, of which the late Sir Thomas Wyse was chairman in the year 1838. The Select Committee recommended the establishment of county academies, and of at least four colleges, on each of the provinces of Ireland. Of these colleges there have been already established, but none has been founded in Leinster, the natural seat of which would be the metropolis. And as to the county academies, while the Endowed Schools Commissioners in 1854-57, have demonstrated, and successive Governments have admitted the necessity of founding them, nothing has yet been done.

The Committee believe that a safe and practical measure and one likely to confer lasting benefit on Ireland, will be the adoption of the recommendation of the Select Committee; and in any changes that may be in contemplation relative to Education in Ireland, they would respectfully press it on the consideration of Her Majesty's Government.

But whatever changes may be impending over National Education in Ireland, the Committee hope that there will be no hesitation in distinctly declaring what the future policy of the Legislature will be as to the principles which University Education is to be conducted. The Committee are not disposed to make any complaint of occurrences that have taken place during the last few years, but they consider they are bound to point attention to the effect on the institutions whose interests it is their duty to protect, of certain declarations and acts that are understood by many to be more or less hostile to the principle of United Education in Ireland. This will be readily apparent from the annexed diagram, which has been prepared by the Secretary of the Queen's University in Ireland and which shows at a glance the prejudicial effects which have from time to time resulted to the Queen's Colleges from the matters referred to.

The Committee do not conceal from themselves the political difficulties that surround the question of Education in Ireland. They will give their sympathy to British statesmen in any sincere effort to solve them in the interest of Irishmen. But they feel persuaded that the only action from which permanent success is to be hoped, is the maintenance in, and development of, the policy of justice, which



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laid down by the late Sir Robert Peel in 1845, as one, of which the empire would sooner or later reap the fruits; a policy which was then generally accepted in Ireland, amongst others by a large number, if not a majority of the Irish Roman Catholic Prelates; a policy which has been adopted in the Universities of Scotland; which the Queen's University, in a more or less perfect form, has proved its willingness to adopt, and which is every year making steady progress in Oxford and Cambridge; but a policy which, it cannot be too soon learned, is irreconcilable with the extreme claims put forward by the Roman Catholic Hierarchy.

The Committee, however, believe, that if the principles which they advocate be kept in mind, viz.:—*first*, that National University Education means not mere results secured by an examining board, but collegiate training secured by proper examinations; *secondly*, that such education ought, as much in the College as in the University, to be made available for every one without religious distinction; and *thirdly*, that such National Education ought not to be entrusted to administrators hostile to it, and if these principles be unhesitatingly and thoroughly maintained, the question may be settled on a basis that will every year become firmer.

Principles
which ought to
be maintained.

POSTSCRIPT.

As already mentioned, the foregoing Statement was in the Bill introduced before the introduction of the University Education (Ireland) Bill.

The Committee do not feel called on to enter into any detailed examination of the provisions of that measure. With reference to some of its more prominent points, they observe that it does not clearly appear, either from the Bill or from Mr. Gladstone's speech, whether the intention of the scheme is that the degrees of the University may be given as the result of examination alone, without Academic (or University) training; but so far as the Committee can collect, this is in fact the intention. If this be so, the scheme is open to the objection that, while professing to be "for the advancement of learning" in Ireland, it perpetuates in the reformed scheme of National University Education the condemned practice of the existing Dublin University, in granting degrees to

students, on examination alone, who have never subject to any Academic or University training. on the other hand, the scheme be one that requires academic training, and if the Denominational Colleges be affiliated with the University are to be institutions in which this training may be received, the proposed measure is open to the more serious objection of recognising Denominational Colleges as NATIONAL University institutions. The Premier has, as the Committee understands, advanced the argument that persons who refuse to engage in literary and scientific University training provided by the State, through Professors whose duty it is not to offend the religious opinion of any, are subjected to a religious grievance. If this be sound, it will be difficult for Parliament, either now or at some future time, to make good the claim for the endowment of institutions, to provide University training that will not subject to such grievance the members of the most numerous and wealthiest class of the Irish people ; in other words, for the endowment of Denominationalism.

The Committee regard with some apprehension the provisions in the Bill for the establishment of a University Professorial staff in Dublin, endowed in the manner proposed.

If this new Professorial system is to be conducted on really undenominational principles, it would in essential particulars bear a close resemblance to Trinity College reformed, and would, therefore, be an unnecessary and unprofitable employment of public money. If it is to be so conducted, it ought not to find a place, and hold of all the foremost place, in the National University.

The Committee would—as the matter of reforming Trinity College is now before the Legislature—with deference, suggest that Trinity College might be reformed and brought into harmony with the opinions of Irishmen,

* The students of Trinity College are and have always been of three classes—(1) resident students ; (2) students not resident in the College but resident in Dublin and the suburbs ; (3) students not in either of the preceding classes, and who merely come up for examinations. The students of the two first classes alone had an opportunity of getting academic training. They had and have the same opportunities of doing so at the University of Oxford, and are a class of students that it is desirable to retain, and if necessary to make further provision for by a development of the Professorial system in the College ; but it is to be borne in mind that the third class will be abolished.

ing to the teaching and governing bodies of that
 ge a certain number of distinguished persons, edu-
 d there, or otherwise sympathizing with its national
 acter and traditions, who, by reason of religious re-
 tions, have been hitherto debarred from their fair
 e in that College.

With regard to the Council of the proposed University,
 Committee would press on the wisdom of Parliament
 NATIONAL University Education of a Non-Denomi-
 onal character will be placed in a position of perma-
 agitation and danger, if subjected to influences in
 r very nature Denominational, and hostile to Non-
 ominational Institutions.

The Committee would gladly submit to much sacrifice
 at the present crisis the authorities of the Catholic
 urch could be induced to join in carrying into effect a
 tem of NATIONAL University Education, in which all
 shmen might take part; but they believe that this will
 be successfully achieved by combining in governing
 dies persons who differ in principle as to the system
 by are to administer. They would, however, cherish a
 pe that, utterly irrespective of party struggles or exi-
 cies, which in the sacred interest of the education of
 shmen they solemnly deprecate, some arrangement may
 effected, through a principle incorporated into the
 een's Colleges Act, facilitating the erection of Halls of
 idence for students of different religious persuasions.

By development of this principle, arrangements could
 readily made enabling students in their private life to
 e as much apart as might be considered necessary,
 der their own religious teachers or tutors, but who
 uld partake in common with their fellow-countrymen of
 e educational training and advantages which the State
 ovides for all, which alone it should provide, and which
 every one of its publicly recognized Colleges should be
 sured to all.

But if, for whatever reason, such an arrangement be
 t practicable, and if a system is to be created in Ire-
 d, distinct from the London University, for the pur-
 se of conferring degrees on the Students of Denomina-
 nal Colleges, then the Committee would suggest that
 portion of the expenditure proposed for the duplicate
 ofessorial system in Dublin should be applied to the
 rposes of an Examining University, independent of
 proposed University of Dublin, in which both those
 decline to be educated in common with their fellow-

countrymen in literature and science, and those who not be able to avail themselves of an academic or university training, may obtain the civil privileges degree.

The Queen's University might then, as proposed in the Bill, be incorporated into the Dublin University, and the Great National University of Ireland. The constitution of the proposed Council of the National University of Ireland might then be, as is most desirable, made purely academic and non-Denominational in character.

But in case Parliament should think fit to adopt the scheme, by which the University would become Denominational in its character, or its Degrees would be conferred as the results of Examinations only, the Committee, in pursuance of the spirit of the resolution unanimously adopted by Convocation and in accordance with their own unshaken convictions as to the wisdom of maintaining University Education in Ireland, free from denominational influences, and strictly academic in character, would earnestly appeal to the Legislature to exclude entirely from the operation of the proposed Bill the Queen's University and its Colleges, and to permit them to work out in Ireland the policy for which they were founded. Sir George Grey, writing on behalf of Her Majesty's Government, in the letter alluded to in the statement, says that the principle on which the Colleges were founded is "a sound one," and Mr. Gladstone in his recent speech declares that the influence of the Queen's University is "unmixedly good as far as it goes." That it has not gone much further is to a great extent owing to the want of a system of Intermediate Schools in Ireland.

The Committee hope that the proposed destruction of the Queen's College Galway, will not be pressed by the Government. The Galway College has done much good work in the face of very great difficulties. It is not really the weakest of the Queen's Colleges, but has conferred many benefits on its neighbourhood and the country, and in proportion to their numbers its students have always held a distinguished position.

By order of the Annual Committee,

JAMES WILSON, M.A., LL.B.,

Clerk of Convocation

DUBLIN CASTLE,

22nd February, 1873.

APPENDIX.

RESOLUTION adopted by the GRADUATES of the QUEEN'S UNIVERSITY in IRELAND, assembled in public meeting in Belfast, on Wednesday, 6th December, 1865.

THE recent charter of the Queen's University in Ireland a Convocation consisting of the Chancellor, Senators, Secretary, Professors, and members of the University was created, with the power of discussing after whatever relating to the University and of declaring the will of Convocation thereon, but no meeting of the Convocation has been authorized by Her Majesty, or summoned, as provided by the charter.

Convocation created but yet unsummoned:

Under these circumstances, it having been stated that changes in the principles approved of in recent years in public education in Ireland are under the consideration of Her Majesty's Government, and, in particular, that the Queen's University in Ireland is intended to be a medium of conferring degrees on the *alumni* of institutions based on the principle of sectarianism, the Graduates of the Queen's University have their duty to publicly state their opinion as to changes of the kind above indicated.

Therefore graduates state their opinion as to alleged intended changes.

The Graduates of the Queen's University are aware of the inconvenience and difficulty of combating propositions which are yet known only by rumours, and which so far as they have learned may be yet undeveloped. But, bearing in mind that important action may be taken by the Government before those connected with the Queen's University shall have a more favourable opportunity of supporting their views through legislation, it is considered that the cause of United Education, which has been established now for so many years in Ireland, may be in some measure served by giving a short sketch of the action of the British Government and successive Governments in relation to the vexed question of education; and by submitting that the policy of a generation of great enlightened statesmen ought not to be reversed without the most careful and well-considered reasons.

Difficulty of dealing with undefined changes.

Brief Sketch of Public Education in Ireland.

IN the year 1791 a commission of distinguished men, presided over by the most illustrious Hutchinson, the secretary for Ireland, made an elaborate report to the Lord Lieutenant, from which the following is an extract:—

Sketch of Public Education.

I beg leave to submit to your Excellency as our decided opinion, that there should be no distinction made in any of the schools [charter, parish, and royal schools] between scholars of different religious persuasions, meaning, however, to interfere with the peculiar constitution of the schools, or with the intentions of the founders of any other schools, and by their wills or other instruments directing such foundations."—*Report of the Commissioners of Education Inquiry, 1791. (Printed in Appendix to the Schools' Commissioners' Report, vol. ii. p. 364.)*

Opinion of Commissioners of 1791.

THE chief immediate result of this Report appears to have been the passing of the Roman Catholic Relief Act of 1793 removing certain disabilities as to education, to which persons of the Catholic persuasion had previously been subject.

Result of Report.

But this but little was done for public education in Ireland, save

Report of Select Committee of 1828.

Formation of National Board, the result of Committee's Report. Principle of National Board.

Facts proving success of National Board System.

voting money to be expended through the agency of the Kildare Society for the education of the poor of Ireland, until the establishment of the system of National Education in 1831. There were, however, valuable inquiries conducted by means of Commissioners in the years 1807-12, and in the years 1825-7. The Reports of these Commissioners were submitted to a Select Committee of the House of Commons in 1828, and that Committee passed a series of resolutions in favour of the establishment of a system of education in Ireland, in which attempt should be made to influence or disturb the peculiar religious tenets of any sect or denomination of Christians. They recommended that pupils of all persuasions should be provided with literary instruction in common, and that every facility should be afforded for their religious instruction separately.

Acting on the Report of that Committee, Lord Derby addressed a letter to the Duke of Leinster in 1831, which led to the formation of the present National Board of Education.

It is not necessary to say more of the system of the National Board than this, that the schools are open to persons of every religious persuasion, and no pupil is permitted to be deprived of the advantages of secular education therein afforded on account of non-attendance at religious instruction to which his parents or guardians object. The success of this system, which is principally available for the more humble members of society, though by no means confined to them, is shown by the facts mentioned in the last Report of the Commissioners (for the year 1864):—

(a) NUMBER OF DISTINCT CHILDREN appearing on the roll during the year:—870,401.

(b) ESTIMATE of the number belonging to EACH PERSUASION:

Established Church,	.	.	.	.	56,94
Roman Catholics,	.	.	.	.	710,2
Presbyterians,	.	.	.	.	97,0
Other Persuasions,	.	.	.	.	6,1
					<hr/> 870,40

(c) PER CENTAGE OF SCHOOLS from which returns were received, exhibiting a mixed attendance of Protestant and Roman Catholic pupils for the years 1863, and 1864:—

	1861.	1863.	1864.
Ulster,	81·1	81·6	80·9
Munster,	30·5	32·8	32·0
Leinster,	39·7	40·8	40·4
Connaught,	45·1	45·1	45·0

Defects in academical education apparent.

Sir Thomas Wyse's Select Committee of 1838.

Committee recommended a thorough system of Public Education.

After the establishment of the National Board it was felt that a defect existed in the provision made for public academical education. In the year 1835 a Select Committee was appointed, to which the question of public education in Ireland was referred. Of this Committee the late Sir Thomas Wyse was chairman; and, in the year 1838, he reported in favour of a measure for dissolving the Board of Commissioners for the Diocesan, Royal, and other schools of public foundation, and constituting a new Board of National Education to which should be committed the charge of both elementary and higher class schools. The Committee recommended the establishment of Academies, and of at least four Colleges—one in each of the provinces of Ireland—and suggested the advisability of conferring degrees

of those Colleges by a central Board in Dublin. The Committee at the objects to be kept in view in the proposed system of public education are as follows :—

The system should be in harmony with the real wants and position of the country, which it is intended ; it should, as much as possible, accord with other parts of the education system ; it should be of the most improved character ; it should be general, common to all, without distinction of class or creed ; and when established it should be rendered permanent."

In concluding their Report the Committee say :—

Our Committee have thus endeavoured to lay before the House as ample a statement as was in their power of the conclusions to which they have arrived on the important questions submitted to their consideration. They have aimed at establishing a system, adequate, they trust, to the wants of the country, open to all ranks, professions, and classes ; cheap, universal, and they are willing to make it durable. * * * * Your Committee are not insensible, however, to the difficulties which must necessarily impede its immediate adoption ; they are urging precipitate or wholesale experiments, at the same time they contend that whatever portion be adopted, its relation to others should be carefully kept in view. Without a due observance of this principle, it will be a period difficult to establish a sound and comprehensive system, and education [will] be exposed to a series of abortive attempts, involving large expenditure with little benefit to the public. If no other result should follow from this than to preserve from these errors, it will not be without its use, but your Committee are more sanguine in their expectations ; a portion of the system proposed is actually in operation ; by giving to that portion, with the alterations suggested, a legislative sanction, the country will be enabled to advance gradually increased confidence to others, and terminate, it is earnestly desired, at no remote period, by the full establishment of one of the most indispensable of all institutions—a system of public education, in every particular thoroughly and permanently 'National.'—*Report*, pp. 80, 81.

The elementary portion of the system of public education recommended by the Committee being to a great extent in operation in the schools under the National Board, the Government of Sir Robert Peel determined in 1845 to carry out further the system recommended by the Committee, and accordingly the Queen's Colleges at Belfast, Cork, and Dublin were founded. It appears at first to have been the intention of the Government not to make any provision for the religious instruction of the students attending the colleges, but this intention was subsequently modified, and finally by the College Statutes every reasonable arrangement was made for facilitating the care of the faith and morals of the students by Deans of Residences. As the provisions on this head have not always fairly put before the public, it may be useful to give them in full. In the chapter of the Statutes as to the Residences of Students, under the heading of the Deans of Residences, it is provided as follows :—

The Bishop, Moderator, or constituted authority of any church or religious denomination shall notify to the President his or their desire that such a boarding-house specially licensed for the exclusive use of the students of such church or denomination, and shall specially recommend persons for licence to establish the same, the President shall, in every such grant such licence, provided he shall obtain satisfactory evidence of the fitness of the proposed establishment, and of its means of providing for the health and comfort of the students.

In the case of collegiate students residing in a seminary or school which is under the special jurisdiction of the Bishop, Moderator, or the constituted authority of any church or religious denomination, the President shall, on receiving a notification from such authority, consider residence in such a seminary or school as equivalent to residence in the house of a parent or guardian, and

Recommendations partly carried out by Sir R. Peel's Government in 1845. Provisions as to religious instruction modified subsequently to introduction of Colleges' Bill.

Existing provisions as to Religious Instruction.

shall exempt such seminary or school from licence or inspection, but require the same attendance at entrance as in the case of a student residing with his parent or guardian.

"For the better maintenance of moral and religious discipline in the boarding-houses, such clergymen or ministers as We shall, from time to time, by warrant under Our sign-manual, appoint Deans of Residences, shall have the moral care and spiritual charge of the students of their respective creeds in the licensed boarding-houses.

"The College Council shall have power to assign lecture-rooms within the precincts of such college, wholly or in part, for the use of the Deans of Residences, for the purpose of affording religious instruction to the students of their respective creeds, and also to make rules concerning the days and times of such religious instruction shall be given therein, and for securing that no student shall not interfere with the general discipline of the college; provide that no student shall be compelled by any rule of the college to attend any theological lecture or religious instruction other than is approved of by his parents or guardians, and that no religious test shall be administered to any person in order to entitle him to be admitted a student of any such college, or to hold any office therein, or to partake of any advantage or privilege therein.

"No clergyman or minister shall be competent to assume or continue the office of Dean of Residences unless approved of by the Bishop, or constituted authority of his Church or religious denomination.

"The registrar shall, at the commencement of every collegiate year, furnish each Dean of Residences with a list of the names and residences of the students of his religious persuasion who may reside in the licensed boarding-houses.

"Each Dean of Residences shall, at the termination of every collegiate year, report to the President on the general conduct of the students under his care and spiritual charge, and on the manner in which discipline, regard to the students, has been observed in the several licensed boarding-houses in which they reside."

And in the Chapter as to Punishments, it is provided as follows:

Students liable to expulsion for neglect of religion.

"Any student guilty of any of the following offences shall be liable to expulsion from the College; but it shall be competent to the Council to remit the punishment if they deem it more conducive to the discipline of the College and the reformation of the offender, to impose some lighter punishment for the same:—

"1. Habitual neglect of attendance for divine worship at such church or chapel as shall be approved by his parents or guardians.

"2. Habitual neglect of attendance on the religious instruction provided for the students of his church or denomination.

"3. Immoral or dishonest practices.

"4. Treasonable or seditious conduct.

"5. Drunkenness."

It is not always conclusive in favour of any measure to the opinions of even the wisest statesmen, as expressed in Parliament. They are often compelled by the exigencies of party to advocate a measure which they do not wholly approve of, and perhaps no less frequently from the multiplicity and pressing character of their engagements are unable to give that care and attention to matters discussed in the legislature, which the nature and difficulty of the subjects require. But, considering the state of parties when the Colleges Bill was introduced, and the feelings of large numbers of the members of either House of Parliament, it will not be denied that these observations are inapplicable to the carefully considered declarations of the illustrious men of letters, as expressed in the debates on the Colleges Bill, it is useful here to cite since they can but speak to their countrymen in the grave.

Sir James Graham, in introducing the Colleges Bill, having

Opinions of statesmen expressed in Debate on Colleges Bill—

principles on which the system of the National Board was based,
as :

I have now stated to the House what appears to me to be the sound principle upon which we should proceed in this matter ; and when I say sound principles, I mean sound principles with reference to the peculiar circumstances of the country with which we are about to deal ; and I have demonstrated to you what was the failure of all your attempts to extend to the Irish people the benefits of education until those principles were adopted, and what has been the success since you began to carry them into execution ; and, relying alike on the weight of experience and upon the theoretical soundness of principles, these, as applied to the state of society, and of the different religious divisions in Ireland, I am prepared to say that Her Majesty's Government have no hesitation in recommending to the House the establishment of three national colleges in Ireland, all founded upon the principles I have described.

* * The principle—the fundamental principle—on which we ask the House to carry this proposal of the Government is, the absence of all inter-positive or negative, with the conscientious scruples of the students in the matter of religion. That is the principle which I contend for, and that is the principle on which alone I can anticipate success for the measure in Ireland.

* I am strongly and decidedly of opinion, that should the House carry this proposition—limited as it is—that yet it involves a measure which will have a most favourable effect on the moral and social condition of the people. My belief is, that it will conduce to the concord, the order, the peace, and the virtue of the country. To maintain and to preserve these is the object of successful civil government. I believe that if you will consent to the measure, these great and noble objects will be essentially promoted. I am taunted with former failures, in reference to this subject. Sir, I am conscious of my inability as an advocate to plead the cause of national education ; but I am deeply impressed with its importance, with the soundness of the principle which I have proposed ; and I am confident, indeed, of the good which will result from it. I implore, then, your co-operation and general support. I trust it without reference to religious differences which may prevail in Ireland without regard to political disputes which may exist here.”—*Hansard's Debates, Third Series*, vol. lxxx., pp. 353, 357, 365, 366.

Thomas Wyse, in the debate that followed the introduction of the Bill, said :

I hailed with infinite satisfaction the propositions that night made by Sir Thomas Wyse's Government ; he regarded it as a great boon that establishments were to be created for the purpose of communicating that knowledge which would teach men to forget their prejudices—which would remove the scales of ignorance from their eyes—which would make them remember not the differences between them and their fellow men, but the points in which they resembled each other ; which would induce them to contend for the wealth that knowledge would bring well as that which flowed from the treasury.”—*Hansard's Parl. Debates*, 3, p. 374.

At last Sir Robert Peel concluded a most earnest speech in favour of the Bill, as follows :

You found these Colleges on the plan we propose, I trust that we shall have established, as far as circumstances will permit, a perfect system of secular education. We shall reap the benefit of this. We shall promote social concord among the youth of different religious persuasions, who, meeting to receive the advantages of joint education, will unite in honourable rivalry, and who, too much estranged by religious differences, will acquire new means of acquaintance and interchanging mutual esteem. I sincerely believe that, as well as the temporal advantage, so far from preventing any advantages with reference to Christianity, the more successfully will you labour to make men good as the more they are imbued with that great principle of our faith—namely, which, I am grieved to say, many individuals are too apt to forget—the principle, I mean, of reciprocal charity. By cultivating that principle, you

will better serve the cause of true religion, and of peace, morality, and comfort and concord in Ireland, than by leaving her inhabitants in divine ignorance; in the vain hope that by so doing you are promoting your religious principles."—*Hansard's Parl. Debates, ubi supra*, p. 391.

And in a subsequent debate the same great statesman declared:

"I should relinquish, with the deepest regret, the prospect of having union in common for the Protestant, Presbyterian, and Roman Catholic of Ireland. I wish, then, to establish first the policy of having academical institutions in Ireland on a more extensive scale, and next to have the means of educating there together the youth of Ireland."—*Hansard's Parl. Debates, supra*, pp. 1282, 1283.

The late lamented Premier hailed the measure on its introduction:

Lord Palmer-
ston's—

"First, as adapted to produce a great moral improvement among the middle classes of the Irish people; and secondly, as laying the foundation of concord between persons of different religious opinions, and as being calculated to confer the greatest possible benefit on the Irish people."—*Hansard's Parl. Debates, ubi supra*, p. 408.

Mr. Sheil, while urging some objections to the bill, because provision was not then made for the care of the religion and morals of the state, expressed, in the eloquent language that follows, his approval of the principle of United secular education when due regard was had to separate religious culture:—

Mr. Sheil's—

"I coincide with my honourable friend the member for Kerry (Mr. O'Connell) in thinking that education in Ireland should be mixed—mixed secular education. We must in manhood associate in every walk of life. Catholic and the Protestant merchant must place in each other that reliance which is the foundation of all mercantile transactions. To the Protestant and Catholic solicitor, to the Catholic and Protestant advocate differing from them in religious opinions entrust fortunes, life, and honour. At the bar, where our faculties are in collision, and our feelings are in our forensic brotherhood is not interrupted by theological discrimination the noblest of all professions—in the army, the Catholic and the Protestant Irishman are comrades, and are attached by a devoted friendship; they together in the same field of fight; they scale the same battery; they advance the same forlorn hope; and, to use a fine expression of the great poet, remains the first minister of the crown lately deposited hard by—from the bed of fame they look proudly to heaven together.' And if thus, in our mortal years, we are to live and die together, shall we be kept apart in the mortal life, in its freshest and brightest hours, when all the affections are in bloom when our friendships are pure and disinterested, and those attachments formed which last through every vicissitude of fortune, and of which the only survivor survives the grave? But, while I think that our altars should not be separated, partitions between us, I do not think that from our altars we should turn our indifference away. Mixed secular education ought to be combined with religious instruction, which ought to have been provided by the state."

"You ought to locate in your colleges a Protestant and a Catholic ecclesiastic, learned, and persuasive, by whom the great tenets of Christianity be enforced, by whom the New Testament—in whose moral injunctions they concur—in whose dogmas we ought to have no acrimonious difference—should be read and expounded according to the interpretations of their respective churches—whose eloquence should charm, whose example should allure, and by whose minds of their young spirits should be elevated to the political contemplation of those subjects, in comparison with which every object of an interest in human dwindle into evanescent diminution. I do not ask for a church divinity; I do not ask for rival theatres of theological disputation—I do not ask a Catholic priest to say prayers for Catholics, and a Protestant priest to say prayers for Protestants."—*Hansard's Parl. Debates, Third Series, vol. I, pp. 358, 359*.

the College Statutes, which were long subsequently drawn up by the Board of Colleges, under the auspices of Lord Clarendon, the chief objections urged against the Colleges by Mr. Sheil and Mr. O'Connell* in a great degree removed by means of the provisions as to Deans' residences already alluded to, and the term "Godless," which has been so ignorantly or unscrupulously applied to the Colleges, was removed, as regards them, meaningless.

Objections urged in debate, subsequently removed.

The Queen's University in Ireland was founded in the year 1850 for the purpose of giving degrees in Arts, Medicine, and Law, to students in three provincial Colleges, and its object was to advance learning in Ireland, and incidentally to promote peace and friendship between different classes of Her Majesty's subjects. It will be presently that in these objects the Queen's University has met with gratifying success.

Foundation of Queen's University.

The system of elementary and collegiate education recommended by the Committee of 1838, has thus been for the most part carried into effect, and the principles on which United Education is alone possible have been therein thoroughly recognised. But nothing has been done to carry into effect the Report of that Committee with respect to the establishment of Intermediate Schools or County Academies.

Intermediate Education still unprovided for.

In the year 1854, however, a Commission was appointed to inquire into the Endowed Schools in Ireland; and, by an Act of Parliament passed in the following year, the Commissioners were directed to report to Her Majesty such plans as should appear to them to be expedient and suitable for the general promotion, in connexion with the Endowed Schools, of Academical education. The Commissioners, having elaborately investigated the entire subject, made their Report in the year 1858. After stating the proposition put forward by the present Mr. Hughes, one of the Commissioners, "That it is right and just that endowments, in which different religious denominations have, or may have, rights or interests, should be divided among the several religious denominations, according to their wants and numbers in the parishes to which such endowments are applicable," and, after referring to the Synodical Address of the Council of Thurles and the Rescripts on the Queen's Colleges, the Commissioners say:—

Report of Commissioners of Endowed Schools, 1858.

"After mature consideration, we have come to the conclusion that we cannot recommend the adoption of these principles. They are completely at variance with those which have been recognised for some years past as the basis of parliamentary aid to education in Ireland. They are also at variance with the recommendations of the Commissioners of Education Inquiry of 1791, and the plan proposed by Mr. Wyse's Committee of the House of Commons on Education in 1838.

Opinions of Commissioners adverse to Sectarian Education.

"We were most anxious to have matured a plan that would have met with the concurrence of Mr. Hughes; but, notwithstanding his dissent from our views, we feel that the demand for Intermediate Education is so considerable, especially in the North of Ireland, that we are called on to suggest means of supplying it, in accordance with principles that we can approve of, in those parishes where it is required by the inhabitants, without providing a Government system of Intermediate Education in places where it might not be acceptable to a majority of the population.

"We think that this may be effected by the union of local funds, under the management of local trustees, with grants of public money. The provision for the management would enable the trustees to make suitable regulations for the instruction, provided that the school shall, as a condition of its partaking of the grant of public money, admit of the united education of persons

of all religious persuasions; and provided, also, that the local managers subject to the direct control of the proposed Commissioners of E Schools."—*Endowed Schools Com. Report*, p. 223.

And the Commissioners, when treating of the religious and discipline of scholars in the proposed scheme of Intermediate Education say :—

"The paramount importance of a sound religious and moral discipline as a basis of education, might seem to require a more lengthened examination subject than we here propose to undertake. We dispense, however, with discussion of this question, because we regard it as almost an undisputed principle. We fully admit the principle, but we insist on the propriety of securing facilities for its application in such ways as are consistent with a respect for parental authority and responsibility, and the maintenance of the rights of science. We also think it right to declare our belief in the possibility of separating the courses of secular and religious instruction, so far as to allow scholars of different religious denominations to receive instruction of the kind in the same school, without compromise of opinions or risk of offence."—*Endowed Schools Com. Report*, p. 214.

Refusal of grants to Church Education.

It may not be out of place here to refer to the consistent refusal of the Parliament to extend to the Church Education Society of Ireland sanction or support, for the simple reason that the ground taken by the Association involved a violation of the principles on which the position of United Education depends.

From the foregoing sketch it would appear that the opinions of the members of the House of Commons and of statesmen, and the action of the Parliament and successive Governments, have for many years been in favour of United Education in Ireland.

Has any Case been made for a Change of Policy and the Substitution of Sectarian for United Education.

Entire system of public non-sectarian Education stands or falls together.

It has been thought desirable, even at some length, to refer to the history of Public Education in Ireland, not only in the College and University, but also in the elementary school. It is felt most strongly by the Graduates of the Queen's University that the entire system now existing, stands or falls together. If sectarian education in Ireland is recognised by the State, and placed in a position in which the rights and privileges granted by the State can be used against the system of free and liberal education (a system which the Graduates entirely doubt is incomparably the best for Ireland), it will be impossible to prevent the triumph of Denominationalism in every part of Ireland. Then the struggle between rival denominations will not be restricted to those centres of intelligence and enlightenment and intercourse with the world tend in some degree to mitigate sectarian animosities; but, in every parish and district in Ireland, the National schools, which are now so many local citadels for the protection of civil and religious liberty, will be turned into strongholds of intolerance, recognised, inspected, and in the main supported by the State.

Why should sectarianism be introduced into Ireland?

It may be fairly asked, What is there in the temper of the people which justify so retrograde a measure as the introduction of a system of sectarian education into Ireland, to be at least encouraged and privileged, and supported by the State?

Tendency of changes in England:

In England test oaths have been recently abolished in the University of Oxford and Cambridge, and the degrees, and many of the prizes, have been thrown open to all; while, in elementary education, the intro-

inscience clause points to the just limitation of the powers of
 rs and patrons of public schools.
 otland, the Universities have been lately freed from ecclesiastical In Scotland

rinity College, Dublin, it is often made a matter of glorification In Trinity Col-
 bblin University is the "national" University, and that the halls lege, Dublin.
 ity College are open to every Irishman without any reference to
 d. And, although this is only in one sense true, few intelligent
 rs will doubt that that venerable Institution is slowly tending in
 ction of freedom and real nationality.

ere anything, then, in the circumstances of the Queen's Colleges Do circumstan-
 iversity, or of Ireland, to justify the threatened change? It has, ces justify such
 been often said that the Colleges are a failure; but can this a change?
 be maintained?

e year 1857 a Royal Commission examined into and reported on Report of Com-
 gress of the Colleges; and, after a most careful examination, the missioners of
 sioners say:— 1857.

think that the Colleges cannot be regarded as otherwise than successful, The Colleges
 twithstanding opposing causes, to which we shall presently allude, they then successful.
 their halls, attending lectures, nearly 450 students."

that Report was presented to Parliament, the progress of the Their progress
 ; has been great and constant, as will appear from the following since, great and
 constant.

NUMBER OF STUDENTS ATTENDING THE THREE QUEEN'S COLLEGES.

In the year of Commissioners' Inquiry (1857-58)	445
„ 1858-59,	490
„ 1859-60,	546
„ 1860-61,	657
„ 1861-62,	758
„ 1862-63,	787
„ 1863-64,	810
„ 1864-65,	835

Commissioners refer with unqualified satisfaction to the educa- Educational
 success of the Colleges, and they conclude their Report with a success.
 ph which we give in full, as it expresses, we believe, with au-
 and truth, some of the many benefits connected with the system
 tion as at present existing.

think, however, that the good done by the Queen's Colleges as great public Good done by
 ns in Ireland, cannot be estimated merely by the number of students the Colleges.
 halls, or by the successful candidates whom they may send to the great
 ontests of the educated youth of the empire. We believe that, beyond
 y are, by the honorable competition existing between the students and
 rs of the several Queen's Colleges amongst themselves, and also by the
 and, we hope, friendly competition with the University of Dublin,
 ly aiding in advancing learning in Ireland. We believe that the Colleges
 elated, and we trust the association of students of various creeds and
 within their walls does operate, to soften those feelings of party antag-
 and sectarian animosity which have heretofore unhappily had too extended
 ence in Ireland; and that they are rapidly generating a feeling of local
 ance and of self-respect, and exciting an interest in the culture of liter-
 d science throughout the community at large."

union of the several religious denominations in the Colleges con- Union of differ-
 atisfactory. ent creeds.

The number of students who have entered the Colleges, up to of last session, was 3,330, thus classified :—

Established Church,	.	.	.	957
Roman Catholic,	.	.	.	938
Presbyterian,	.	.	.	1,197
Other Persuasions,	.	.	.	238
Total,				3,330

The numbers of the several persuasions attending the Colleges last three years were as follows :—

	Established Church.	Roman Catholic.	Presbyterian.	Other Persuasions.
1862-63,	212	214	277	84
1863-64,	210	237	260	103
1864-65,	221	229	273	112

The representation of Roman Catholics more adequate than is supposed by some.

So much misuse is made of statistics on this subject, that it not improper here to state that the foregoing numbers furnish more adequate representation of Roman Catholics than has been times publicly stated. Although it appears from the last Report of the Census Commissioners (Part iv., p. 46) that the number of male receiving instruction in "superior" schools was 12,785, of whom were Roman Catholics, and from these numbers alone a larger proportion of Roman Catholics might be looked for in the Queen's Colleges, turning to page 62 of the same Report it will be seen that the entire number of members of the "Learned Professions" (excluding clergymen), and "other Liberal Professions," is 6,482, the number of Roman Catholics included therein is 2,219, or about one-third of the number. It is to be remembered that the number of Roman Catholics at "superior" schools is absorbed by the demands of the Catholic Church at home, in the United States, and in the colonies; and this class of scholars never will be represented in theological colleges. It is to be remembered at the same time, owing to the fact that the clergy of the Presbyterian Church for the most part pursue their under-graduate course in Queen's College, Belfast, that the numbers of Presbyterians are proportionately large in the foregoing, and that, owing to the social position of members of the Established Church, persons of the latter communion will always be numerous in any college open to all classes in Ireland.

The system rising in the estimation of moderate men.

With regard to the amount of public sympathy that is enlisted in favour of the Queen's Colleges and University, the Graduates of the Queen's Colleges are of opinion that it is much greater than is generally supposed. They are convinced that, notwithstanding the not inconsiderable amount of enforced action on the education question, the system is yearly becoming better understood and more appreciated by moderate men of all classes, and that the feeling that it would lead to proselytism or infidelity, as contrasted with the feeling from other systems, is steadily decreasing. If the Disendowment of Residences were paid for their services, as recommended by the Commissioners who inquired into the Queen's Colleges, any lingering prejudice on this head in the minds of moderate men, would be entirely removed, and a convenient sneer at the Colleges could no longer be ventured or

Payment of Deans of Residences.

* For the favour with which the National Board system is generally received by the laity in Ireland, reference may be made to the last Report of the Commissioners of National Education (for 1864), vol. i. p. 224, under the heading "Feeling of Local Parties towards the National Schools."

graduates of the Queen's University do not wish to separate the Success of the
 Colleges from that of the University. They believe that the University.
 the Colleges is the success of the University, inasmuch as the
 the Colleges is to no inconsiderable extent the result of the
 of the University. Attempts have often been made to show
 ntire system is a failure, on account of the alleged paucity of
 s granted by the Queen's University. While not admitting,
 son above stated, that the mere number of degrees granted by
 's University is a sufficient test of the success of the University,
 t be improper, in order to ascertain what the University has
 tly, to call attention to the numbers graduating in the Queen's
 y and in the London University, for the first fourteen years
 University commenced to grant degrees.

Comparison between Queen's
 University and
 London Uni-
 versity.

	Number and Nature of Degrees.							Total.
	LL.D.	M.D.	M.A.	LL.B.	M.B.	B.A.	Diplomas in Law and Engineering.	
University, in the 14 inning with 1852 and th 1865, granted .	5	248	115	18	—	435	65*	886
University, in the 14 inning with 1839 and th 1852, granted .	6	113	45	45	119†	513	—	841
favour of the Queen's r,								45

appears that in the two periods taken above, the Queen's
 y, with its three affiliated Colleges, compares not unfavourably
 London University, with its large number of affiliated institu-
 ie total numbers it is true are not strictly comparable, inasmuch
 as in Law and Engineering (which, however, are degrees in all
 are placed to the credit of the Queen's University. Still a
 n of the two Universities is not without interest; and consider-
 circumstances—on the one hand the great and wealthy commu-
 which the London University drew its supplies of students,
 number of intermediate schools giving more or less classical
 in England, and the general interest felt in the institution by
 h dissenting bodies; and, on the other hand, the poverty of
 ie admitted deficiency in the means of intermediate education,
 enforcement of residence and attendance at lectures in the
 olleges while non-residence was permitted by Trinity College,
 ie periods of distress and almost of social revolution through
 land has been passing for the last twenty years, and the oppo-
 he authorities of the Roman Catholic Church—the result of the
 n is satisfactory, and justifies the proposition that the Queen's
 y, by itself and without any reference to the Queen's Colleges,
 decided success.

ive of diplomas in Law merged in the LL.B. Degree, and of diplomas
 ure.

ng M.B.s merged in M.D.s, which are excluded, since the Queen's
 grants only the M.D. The M.Ch.s granted by the Queen's Univer-
 r, being conferred on M.D.s, are similarly excluded.

Unwillingness
of graduates to
intervene.

They are com-
pelled to
declare their
opinion.

Allegation that
they are op-
posed to free-
dom of educa-
tion considered.

It is the duty
of the State not
to recognise or
encourage sec-
tarianism in
Ireland.

The privileges
of a degree at-
tainable by
those who pre-
fer sectarian
education.

The hatreds of
the past should
not be perpetu-
ated.

The Graduates of the Queen's University do not hesitate to avow that it is most painful for them to be obliged to come forward to oppose against measures which they believe to be mainly desired by one party, but that they admit a very influential one, of their Catholic countrymen. But they have no alternative. Numerous as were the attacks that have been made on the Colleges and University, the Graduates, as a body, have never resented them, though in many instances, assured that their opponents did wrong to institutions that they loved. They have been content to leave the Colleges and University to be defended by the State, and hoped that time would mitigate, if not destroy, the hostility of their opponents. But if, as alleged, radical changes are under the consideration of the Government that has hitherto befriended them, they cannot allow the adoption, in connexion with the National University of Queen in Ireland, of a principle which more than any other will aggravate sectarian differences among those who ought to be the leaders of what would promote friendship and social peace. It is vain to say that the reform that is asked for in the Queen's University is a measure proposed by those in this country who have denounced United Education and the intercourse of Irishmen with Irishmen, and who now regard the proposed change as an instalment of complete Denominational Education. The Graduates would indeed be unworthy of the Institutions in which they were educated, were they not solemnly to raise their voices against any change in the system of Public Education in Ireland, involving State recognition of sectarian education or its incorporation in a system of which the Queen's University has hitherto been the head.

It has indeed been said that the advocates of the Queen's University are opposed to, instead of being the friends of, freedom of education, but they seek to impose their conceptions of what is right on others who, as is alleged, conscientiously differ with them. The answer to this is simple: they do not impose their notions on others, but they say that, at all events in Ireland, it is the duty of the State, in allowing perfect freedom to all persons to work out their own ideas on the subject of education at their own expense and risk, not in any way to recognise or encourage sectarianism in education, and they assert this proposition too plain for argument, that the refusal of such recognition or encouragement to all parties is no violation whatever either of the rights of conscience or of civil rights. They cannot for a moment say that the State can be required, on the plea of conscientious scruple, to adopt a measure the natural result of which is, as felt by all to debilitate a class of Irishmen in their youth from friendly and equal intercourse with their fellow-citizens.

For those who prefer sectarianism in education the London University is open, and any privileges belonging to a degree are attainable. But the Graduates of the Queen's University maintain that a system avowedly based on sectarianism should not in Ireland be equally honoured and encouraged by the State as a system based on the principle of equality to all and unfair privilege to none—a system which, by the opportunities it affords for free intercourse and intimacy, while duly recognising religion, makes students not only know but feel that they are fellow-beings, endowed with equal gifts, and subject to equal weaknesses, as well as fellow-citizens with equal rights before the law.

The Graduates of the Queen's University cannot forget that, in the history of Ireland, the painful and painful of intestine strife or religious contests occupies already too great a space. They do not wish that the now happily abating hatreds of the past should be renewed and rendered perpetual by training up a

hostile camps the youth of Ireland. They therefore call on all true patriots here, and on the friends of Ireland in Great Britain, to aid in bringing any change which will sectarianize public education in this country, and thereby indefinitely postpone the social and civil union of our countrymen.

Admission to a Degree of Persons not Academically Educated.

The Graduates of the Queen's University do not deem it necessary to more than briefly refer to the proposal, that the Queen's University should be assimilated in all respects to the London University and that no Academic undergraduate education should be required for admission to a degree, since they understand that it would not be acceptable to some of those seeking affiliation with the Queen's University. It derives some importance from being advocated in an unpublished widely circulated pamphlet by an eminent Medical authority, who was also a Senator of the Queen's University. Against the scheme, however, the authority of the author may be fairly cited, since in his more special department of study he disapproves of its adoption. By those who have enjoyed, as the Graduates of the Queen's University have done, the benefits of the Professorial system of lectures in Arts combined with strict examinations and other exercises in the classes, it may be truly declared that the advantages to be gained from Collegiate training are not less in Arts than they are in Medicine. Disregard or attempt for Academical education in Arts can only be accounted for by an experience of a comparatively worthless system of mere lectures, or of a lifeless attempt at purely Tutorial instruction.

Assuming, then, that the Academical course of training is superior to men of average or fair ability (men of extraordinary gifts who cannot attend College being independent of the encouragement to learning given by a University degree), it follows that it is the duty of those to whom is intrusted the power of encouraging the highest kind of education, not to do anything that would tend to degrade the value of the Arts and other degrees granted by the Queen's University. But, even if the assumption made were doubtful, there is no necessity whatever for making the change referred to in the Queen's University, inasmuch as in the London University any one can get a degree, subject to examination tests alone. The degree of the London University will thus be, in the estimate of the public, considered the stamp for one kind of training, that of the Queen's University and such universities insist on Academical education, of another.

In conclusion, the Graduates of the Queen's University would guard themselves against being taken to be opposed to change simply because the present system of public education exists. They think that everything should be done, consistently with a firm opposition to sectarianism no matter by whom or in what form advocated) to enlist all classes of Irishmen in favour of a complete system of public education. But, in considering the question whether any and what change is to be made, it is not to be hastily assumed that those who drew up and sanctioned the Statutes of the Queen's Colleges, and recommended the University Charter, acted without great consideration for the feelings and opinions of those who were thought to be opposed to the Colleges. If, on a careful examination of the whole matter by those in authority, any modification of the existing system of Collegiate and University education shall appear practicable, it is submitted that, in accordance with the provision in the recent Charter, the intended modification should be

Academic education should be insisted on for a degree.

Conclusion.

referred to the Convocation of the Queen's University for their opinion before final approval. But if, on the other hand, any such modification shall appear impossible without destroying or endangering the cause of Non-Sectarian education, it would seem to be the solemn duty of those entrusted with the government of the country with firmness to resist from change, and to maintain and develop a system which has been already fruitful in good to Ireland.

Signed on behalf of the Meeting,

DAVID ROSS, M.A., LL.B., *Chairman.*

HUGH HYNDMAN, LL.B.

HENRY BURDEN, M.A., M.D.

JAMES B. DOUGHERTY, M.A.

} *Hon. Secs.*

CORRESPONDENCE between the ROMAN CATHOLIC HIERARCHY and HER MAJESTY'S GOVERNMENT.

Archbishop CULLEN to Sir G. GREY.

Dublin, 14th January, 1866.

SIR,—I have the honour to forward to you two letters or memorials on Primary and University Education, on the part of the twenty-nine Roman Catholic Archbishops and Bishops in Ireland whose names are attached to them.

As so many Prelates living at considerable distances from each other wished to examine these memorials, it was necessary to get them printed but not for publication.

Each prelate has attached his signature to a printed copy, similar to that which I send. I retain the copies with the original signatures.

If it be required that the memorials should be in manuscript, I shall have them copied, and get them signed by each prelate.

I enclose a written petition to Her Majesty, praying for a Charter for our Roman Catholic University, which the same twenty-nine Prelates have given me written authorization to sign on their behalf.

The memorials contain very little more than the statements which the four Archbishops had the honour of making to you in the interview which you granted to them, and in which they endeavoured to state, as briefly as possible, the many disadvantages pressing on Irish Roman Catholics in regard to education.

I humbly confide that a just and liberal Government will take our memorials into favourable consideration, and commence to remove the grievances which for a long series of years have weighed heavily on the education of Roman Catholics in Ireland.

I have, &c.

(Signed)  PAUL CULLEN.

MEMORIAL ON UNIVERSITY EDUCATION referred to in the foregoing Letter.

To the Right Honorable Sir GEORGE GREY, bart., M.P., Her Majesty's Secretary of State for Home Affairs, &c., &c.

SIR,—We, the undersigned Roman Catholic Archbishops and Bishops in Ireland, having learned that it is the intention of Her Majesty's Government to make alterations in the system of University Education now existing in this country, beg respectfully to lay before you, and through you before Her Majesty's Government, the following observations on the

important subject, in which the spiritual welfare of our flocks is deeply concerned :—

In the first place we have to observe, that the Roman Catholics of Ireland have long laboured under the greatest disadvantages with respect to education. In past times all their educational establishments were suppressed, and laws were enacted prohibiting them to establish schools at home, or to send their children for education to the Continent. The effects of this penal legislation still remain ; and Catholics, deprived of the endowments of former times, are left without any institution supported by the State, in which they can, with safety to faith and morals, cultivate the higher studies and take out academical degrees.

Whilst the majority of the Irish people were thus suffering, great educational privileges were conferred by the State on the minority of the nation ; and a Protestant University, with subsidiary institutions, was established and amply endowed.

Trinity College, or the University of Dublin, has landed property to the extent of 199,573 acres, or 100th part of the whole acreage of Ireland. These lands, valued according to the very reduced standard of 1851 at £92,360 per annum (Dub. Univ. Commis., 1853, p. 268, Evidence), are, it is stated, let at low rents ; but still the income and influence derived from such extensive landed property must be considerable.

The advantages offered by an institution so richly endowed have always attracted great numbers to its lecture halls. At present there are 1,500 students on its roll, the fees received from whom are calculated to average the large sum of £30,000 a year (Dub. Univ. Commis., *ibid.*)

Not to speak of the amount originally expended in the erection of the College buildings, the Crown, at the petition of the Irish House of Commons, gave from time to time considerable sums for their extension. Thus, in 1698 we find a grant of £3,000, in 1709 of £5,000, in 1717 another of £5,000, in 1721 a third sum of £5,000, and in 1751 a fourth of the same amount, £5,000. In 1753 the grant was raised to £10,000, and in 1755 to £20,000. In 1757 a further grant was made of £10,000, and in 1787 of £3,000.—("Dub. Univ. Calendar for 1863," page 233 *et seq.*)

In addition to the large pecuniary resources possessed by the College, and the immense influence resulting from its extensive landed property, it has the right of presentation to twenty-one benefices, some of them with an income of over £1,000 a year.

The advantages enjoyed by the Protestant University of Dublin do not stop here ; schools connected with it are scattered throughout Ireland, and possesses extensive property in lands, granted in part by the Crown, the Royal Schools, Endowed Schools, and Erasmus Smith's Schools. They may be considered as intended exclusively for the benefit of members of the Established Church, although a few boys of other religious denominations are occasionally admitted ; and they serve very largely as feeders for the Protestant University. A great proportion of the heads and tutors of these schools are members of Trinity College ; all the heads, with two or three exceptions, are clergymen of the Established Church ; in fine, to these institutions are attached 153 Exhibitions for the pupils who pass from their halls to the University of Dublin.—"Thom's Official Directory for 1865," page 906.)

It is true that for the last few years Roman Catholics, as well as Protestant Dissenters, have been admitted to certain scholarships in the University of Dublin ; but these are *non-foundation* scholarships ("University Calendar," page 18), giving no right to the University Franchise (*ibid.*), or to a share in the government of the College, which, according to

the Royal Commission of 1853 ("Report," page 2), continues "a Protestant institution, in most of its essential characteristics," as it was at its foundation by Queen Elizabeth.

All the heads of Trinity College, the provost, vice-provost, fellows, scholars on the foundation, &c., are and must be members of the Established Church, and the provost, vice-provost, and nearly all the fellows are clergymen. Three Professorships in the University School of Physic, in accordance with a recent Act of Parliament, and some Professorships of a subordinate character, are indeed open to Catholics; but, as a matter of fact, all the Professors are Protestants with the exception of the Professor of Italian and Spanish.

Trinity College was founded by Queen Elizabeth as a bulwark of the Protestant religion in Ireland against Catholicity. Until the year 1793, all its students, as well as others belonging to it, were obliged to subscribe the Thirty-nine Articles. About 33 per cent. of its students even now are Divinity students of the Established Church; its whole teaching is based on the Protestant religion, the works it publishes are imbued with an anti-Catholic spirit, and several who entered its halls as Catholics, have, during their University course, or afterwards, forsaken the religion of their parents.

The Emancipation Act of 1829 having placed Catholics on a footing of civil and political equality with the rest of Her Majesty's subjects, it was manifest that the educational ascendancy of a minority could not long be maintained through the monopoly enjoyed by Trinity College.

The Queen's Colleges were established in 1847, with the avowed object of affording to all classes in Ireland University education on equal terms. Over £200,000 have up to the present been expended on the buildings, furniture, and repairs of these Colleges, the sum annually voted by Parliament for their support is over £24,000, and £1,800 a year is granted to the Queen's University, which exists altogether for their advantage.

Notwithstanding this profuse expenditure, the Queen's Colleges have, as far as Catholics are concerned, not only failed to attain the object for which they were founded, but have been gradually drifting into Protestantism. Belfast College is almost exclusively Presbyterian, and in Cork and Galway, although situated in Catholic districts, the great majority of the heads and professors are Protestants of various religious denominations.

If the Queen's Colleges had corresponded to the objects for which they were established, the great majority of the students should be Catholics, who are 77 per cent. of the inhabitants of Ireland, not Protestants, who are only 23 per cent. of the population, and are amply provided for in Trinity College. But what is the fact? More than 75 per cent. of the students of those Colleges are Protestants, whilst less than 25 per cent. profess the faith of the great majority of the people, a proportion totally inadequate to represent the number of Catholics who, by their social position and preliminary studies, have a right to aspire to a University education. We may add that even of this minority of Catholic students a considerable number frequent the Queen's Colleges, yielding to the pressure of necessity, or tempted by the abundant allurements held out to them. Hence, whether we take into account the total population of this country, or the large sums expended on those Colleges, the number of young men of all denominations attending them is so inconsiderable *that they must be admitted to be a signal failure.*

The result of the mixed system of education in the Queen's Colleges, excluding, as it does, the influences of religion, is, we believe, to train

the youthful mind in indifferentism to every creed and in practical infidelity, which tend to subvert the throne as well as the altar. We have, therefore, deemed it our duty, in accordance with the teaching of our Church, and the wisdom of this teaching is confirmed by experience, to declare these institutions replete with grave and intrinsic danger to the faith and morals of our flocks. Under these circumstances Catholics have no confidence in them, and can never, consistently with their religious principles, accept them.

We cannot leave this subject without referring to some restrictions with respect to persons aspiring to the learned professions, and they are very considerable, restrictions which tend to force Roman Catholics into one of the two legally recognised Universities.

In 1861 there were in Ireland 6,360 Catholic young men receiving a superior education ("Census, 1861"). Now upon this large number of Catholics, any one of whom may aspire to a liberal profession, the following unfair terms are proposed by those who would maintain in education an ascendancy which the legislature long since abolished in civil and political life, or would give educational equality at the cost of conscience.

All graduates of Trinity College, or of the Queen's University, can be called to the bar at the end of *three* years, while non-graduates cannot be called until the expiration of *five* years from the date of their registration as law students.

Graduates are obliged to attend only *two* courses of lectures, *either* at the King's Inns, Dublin, or at Trinity College, *or* (in the case of students of the Queen's University) at any of the Provincial Colleges, while non-graduates are required to attend *four* courses, viz., two at the King's Inns, and two others at Trinity College. Moreover, graduates are required to attend *twelve* terms' commons, viz., six in the King's Inn, and six in any Inn in London, while non-graduates are required to attend *seventeen* terms' commons, viz., nine in the King's Inns and eight in England. Finally, the fees payable by graduates are less than those imposed upon non-graduates.

With regard to the apprentices of solicitors and attorneys, all matriculated students of Trinity College and of the Queen's Colleges are exempt from the preliminary examination imposed upon others. If graduates, they are admissible to the practice of their profession two years sooner than non-graduate apprentices, and are exempt from one of the courses of lectures appointed by the Benchers for such apprentices.

All Catholics aspiring to the professions just mentioned must submit to these inconveniences, or if they wish to avoid them, must enter a University founded to maintain the ascendancy of the Established Church in Ireland, or Institutions condemned by their own Church. It is to be added that these unfair conditions are imposed quite irrespectively of proficiency in literature, science, or law.

With respect to the medical profession, everyone knows the high value practitioners and the public set on the degree of "Doctor of Medicine." But no person can obtain that high distinction in Ireland without becoming a member of one of the two Universities recognised by law; and Catholic medical students must either give up all chance of that honour and professional advantage, or trample under foot their self-respect, by entering, contrary to their religious principles, one of the institutions which their Church condemns.

As to professors in colleges and tutors, besides the injustice to the *persons themselves*, everyone must see the injury inflicted on the educa-

tion of the nation at large, when more than one-half of the teachers in superior schools and colleges are obliged to forego a University education, or to secure it at the risk of endangering the most important interests.

It being evident from the statements just made that the existing institutions recognised by the State do not put University education within the reach of Irish Roman Catholics on terms of which they can safely avail themselves, or on principles approved by their religion, we, their pastors, aided by their generous contributions, determined to supply this great want, and established the Catholic University of Ireland.

For the foundation and maintenance of this institution, we have within the last few years collected a sum of 125,000*l*. We have purchased premises in the City of Dublin, gathered together a library of about 30,000 volumes, scientific collections, &c., and appointed a body of professors of great eminence.

The institution thus established comprises five faculties, viz., theology, law, medicine, philosophy and letters, and mathematical and physical science, and is presided over by a rector named by ourselves and removable at our pleasure. While retaining in our own hands the supreme authority, we have delegated to twelve of our body the immediate government of the institution; but we leave to the rector and to the University the direction of all academical matters. In the exercise of his office the rector is assisted by a Council, consisting of the deans of faculties and some other members of the academic body, and at stated times he is obliged to lay before us a full report of the working of the institution. In fine, every possible means is taken to secure a succession of the most distinguished professors. Our University, therefore, while affording to Catholics the best religious guarantees, will offer them all the advantages of the highest literary and scientific education.

Several of its students are at present studying philosophy and letters, science, or medicine, under the immediate care of its Professors in Dublin; others, having passed a matriculation examination before the Examiner appointed by the authorities of the University, are pursuing their studies in Colleges or Schools, of which 24 in various parts in Ireland are connected with it. In these Schools they prepare for further examinations, and compete for some of the prizes and honours of the University, passing into residence in Dublin at a later period of their course, should they desire to do so.

Cramped, however, in many ways, and especially by its inability to give degrees recognised by law, our University has had to encounter serious difficulties. The injurious effects of the restrictions imposed upon it may best be estimated by considering the development of its only branch which was in some measure free from them. In the Faculty of Medicine, the certificates of the Professors of our Medical School being recognised by the various licensing bodies, the number of students attending lectures (at present 93), nearly equals, and in some sessions has exceeded the number in the School of the richly-endowed University of Dublin. The growing disposition, however, of the authorities in the army, navy, and other departments of the public service, not to rest satisfied with a mere medical licence, but to require a University degree, has already begun to operate injuriously on this branch too of our Institution.

Considering these, and the other circumstances we have mentioned, and calling to mind all the past sufferings and privations to which *Catholics have been subjected*, we respectfully submit that our University *is entitled to all the privileges conferred upon other academical insti-*

tutions, and especially to that of conferring academical degrees, a privilege enjoyed for nearly 300 years by the Protestant University of Dublin, for the advantage of a small minority of the people of Ireland.

However, understanding that Her Majesty's Government does not intend for the present to advise Her Majesty to grant us what we have a claim to, but proposes to introduce modifications in the existing system of academical education, which will enable Catholic students to obtain University degrees without that sacrifice of principle or conscience of which we complain, we shall be thankful for such changes if they do not interfere with Catholic teaching, and if they tend to put us on a footing of equality with our fellow-subjects of other religious denominations. While expressing these feelings, we deem it our duty again to declare emphatically our condemnation of the system of united academical education on which the Queen's Colleges are founded, and which, in accordance with the repeated declarations of our Church, we hold to be intrinsically dangerous to the faith and morals of Catholics.

In the changes referred to, as we understand them, we recognise a token of the willingness of Her Majesty's Government to grant an instalment of the justice in educational matter to which our flocks are entitled ; but, if unaccompanied by an endowment of our Catholic University, and a reconstruction of the Queen's Colleges, we cannot regard them as satisfactory to the Catholics of Ireland. If Trinity College, with its immense wealth and influence, is left as it is in Protestant hands and for Protestant education ; if the Queen's Colleges are left as they are, largely subsidized by the State for State education ; and if at the same time Catholics, who are taxed for the support of these same Queen's Colleges, have further to tax themselves for the support of the Catholic University, they are not treated with justice, nor placed upon a footing of equality with others. Without an endowment, the proposal of the Government would confer but little, if any, substantial benefit upon our Catholic University ; for degrees can be obtained through the London University, and property can be acquired and transmitted without a Charter by availing of certain legal expedients. Without re-arranging the Queen's Colleges on the principles of the denominational system, so as to meet the conscientious objections of Catholics, much of the evils and injustice of which Catholics complain will remain unredressed. These Colleges will continue to be, what they are, a failure as regards the purpose for which they were originally intended—the education principally, though not exclusively, of Catholics—and a failure costing the public £24,000 per annum. They will continue to hold out their scholarships, prizes, &c., as so many bribes to Catholic young men to induce them to become disobedient children of their own Church ; and they will continue to be a standing cause of disunion between the Catholic Bishops of Ireland and the Government of the country, which policy, not to speak of any other consideration, would put an end to. With our Catholic University unendowed, and with other university arrangements still hostile to us, the proposal of the Government could not, we respectfully repeat, be regarded as satisfactory to the Catholics of Ireland.

But, looking on the proposal of the Government as an earnest of goodwill towards our flocks in the matter of education, we profess our willingness to co-operate, as far as we can, in carrying it out, because we entertain the confident expectation that, when the Government come finally to consider it, they will embody in it the following concessions :—

1st. That the University founded by the Roman Catholic Bishops will be chartered as a college within the new University, in such a manner as

to leave the department of teaching Catholics altogether in the hands of Catholics, and under the control of their Bishops, its founders.

The following draft of a Charter, borrowed in its main details from that of King's College, London, would, in our opinion, be suited for the Catholic University College, as it embodies the system on which it has been conducted for several years :—

"Draft of Charter."

"Whereas it has been represented to us by N. N. that there has existed during the last eleven years, and does now exist in our Kingdom of Ireland, in the city of Dublin, a literary and scientific institution, established for the higher education of youth, and known under the style and title (or commonly called) 'The Catholic University of Ireland;' and whereas the said Institution comprises classes of instruction in science and literature, taught by able Professors, and frequented by a large number of students, and possesses extensive and valuable libraries, rich and costly collections requisite for imparting a knowledge of the sciences, &c. : And whereas considerable sums of money have been subscribed and collected for carrying on the said undertaking : And whereas it has been set out in the petition presented to us, that the said undertaking would be more effectually prosecuted, and that complete success would be the more easily attained, if it were protected by our Royal Sanction, by means of a Royal Charter of Incorporation," &c., &c., &c.

"That for the purpose of establishing and maintaining the said College, to be called 'The Catholic or Roman Catholic University College of Ireland,' the four Roman Catholic Archbishops, exercising jurisdiction in Armagh, Dublin, Cashel, and Tuam, for the time being respectively, shall by virtue of their respective offices be perpetual Governors of the said College.

"That in addition to the perpetual Governors hereinbefore named, the Right Rev. John Derry, D.D., Roman Catholic Bishop; the Right Rev. John Kilduff, D.D., Roman Catholic Bishop; the Right Rev. Dominic O'Brien, D.D., Roman Catholic Bishop; the Right Rev. James Walshe, D.D., Roman Catholic Bishop; the Right Rev. Laurence Gillooly, D.D., Roman Catholic Bishop; the Right Rev. Thomas Furlong, D.D., Roman Catholic Bishop; the Right Rev. Michael Flannery, D.D., Roman Catholic Bishop; and the Right Rev. John Pius Leahy, D.D., Roman Catholic Bishop; and such persons to the number of eight (but no more), as shall from time to time hereafter be nominated in their stead, in the manner hereinafter mentioned, shall be Governors for life of the said College.

"That the various branches of Literature and Science, of Medicine, and of Law, shall be taught in the said College, under the superintendence of a Rector or other Head, Vice-Rector, Professors and Tutors, or such other Masters or Instructors as shall from time to time be appointed in the manner hereinafter mentioned.

"That the four Roman Catholic Archbishops, for the time being, shall be Visitors of the said College, and their authority be supreme in questions regarding religion or morals, and in all other things in the said College.

"That whenever a vacancy shall occur in the office of Life Governor, the *ex-officio* Governors shall by writing nominate such other person as to them shall seem meet to be a Governor for life.

"That the Governors shall appoint the Rector and Vice-Rector.

"That there shall be five Faculties in the College, viz. :—Theology, Law, Medicine, Philosophy and Letters, and Mathematical and Physical Science.

"That each Faculty consist of all the Professors actually engaged in teaching in its own Department, and of as many other persons skilled in the subject-matter of that Faculty, as to the Governors, having consulted the Faculty, shall seem meet.

"That each Faculty shall annually elect a Dean, subject to the Rector's approval; and that he shall be re-eligible.

"That each of the Faculties shall be empowered to make and change rules and statutes regarding the government and advancement of its own Department, subject to the approval of the Governors.

"That they shall hold examinations, and be the *ex-officio* advisers of the Governors in all matters appertaining to their several Departments.

"That whenever a Professorship shall have to be filled up, the Rector, having consulted the Faculty in which the vacancy occurs, shall present to the Governors the names of at least three candidates, to be determined by published works, or public reputation, or, if it seem fit to the Governors, by public examination.

"That the perpetual Governors, Life Governors, Rector, Vice-Rector, and Faculties, be constituted one body, politic and corporate, to be called 'The Catholic (or Roman Catholic) University College of Ireland.'

"That the Governors for the time being shall have full power, from time to time, to appoint, and as they shall see occasion, to remove, as well the Rector, Vice-Rector, the Professors, and other members of the Faculties, the Tutors and Masters, as also the Secretary, and all officers, agents, and servants of the said College.

"That there shall be a Council of the College, consisting of the Rector, Vice-Rector, five Deans of Faculties, a Dean of Discipline, and three other members of the Corporation, the last four to be selected by the Governors; and that five form a quorum.

"That, subject and without prejudice to the powers given by this Charter to the Visitors and Governors, the Council for the time being shall have, with the exception of finances, the entire management of, and superintendence over, the affairs of the College; and in all cases unprovided for by this Charter, it shall be lawful for the Council to act in such manner as shall appear to them best calculated to promote the welfare of the College; provided always, that all their acts shall be submitted, at least once each year, to the Governors and Visitors, and that no act of theirs shall be of any weight or value, if, within twelve months after it has been submitted, it be deemed by the said Governors or Visitors injurious to religion or morals, or otherwise of detriment to the College.

"That the four Visitors shall be the Trustees of all property belonging to the College.

"That the Governors shall have the power of appointing a Treasurer or Treasurers, and that there shall be an audit of accounts at appointed times."

2ndly. That in order to place this new Catholic College on a footing of equality with other institutions, a suitable endowment be given to it; since it will be frequented by the great mass of Catholics, and it would be manifestly unfair to oblige them to tax themselves for the support of their own College, while institutions which they on conscientious grounds condemn and shun are supported out of the public funds, to which they contribute equally with others.

3rdly. That for the same reason Burses and Scholarships be provided, either by the application of existing, or the erection of new endowments, so as to place the rewards of merit equally within the reach of all.

4thly. That the Catholic University College be empowered by charter to affiliate Colleges and Schools to itself.

5thly. That the tests of knowledge be applied in such a manner as to avoid the appearance of connecting, even by the identity of name, those who avail themselves of them, or co-operate in applying them, with a system which their religion condemns.

6thly. That these tests of knowledge be guarded against every danger of abuse, or of the exercise of any influence hostile or prejudicial to the religious principles of Catholics; that they may be made as general as may be consistently with a due regard for the interests of education, the time, manner, and matter of examinations being prescribed, but not the books or special authors, at least in mental and social science, in history or in cognate subjects; and that, in a word, there be banished from them even the suspicion of interference with the religious principles of Catholics.

7thly. That the Queen's Colleges be re-arranged on the principles of the denominational system of education.

In concluding this communication, we beg you to lay before Her Majesty the accompanying Memorial for a Charter for our College, and to pray that Her Majesty will be graciously pleased to grant its petition.

We have, &c.

✠ PAUL CULLEN.
✠ P. LEAHY.
✠ C. DENVIR.
✠ E. WALSH.
✠ JOHN DERRY.
✠ WILLIAM KEANE.
✠ P. FALLON.
✠ D. MORIARTY.
✠ D. O'BRIEN.
✠ L. GILLOOLY.
✠ THOMAS FURLONG.
✠ M. O'HEA.
✠ GEO. BUTLER.
✠ THOMAS NULTY.
✠ N. POWER.

✠ JOSEPH DIXON.
✠ JOHN CANTWELL.
✠ THOMAS FEENY.
✠ W. DELANY.
✠ F. KELLY.
✠ P. DURCAN.
✠ JOHN KILLDUFF.
✠ J. P. LEAHY.
✠ JAMES WALSH.
✠ D. M'GETTIGAN.
✠ JOHN M'EVILLY.
✠ P. DORRIAN.
✠ NICHOLAS CONATY.
✠ JAMES DONELLY.

The above letter has been agreed to and signed by the Roman Catholic Prelates whose names are attached to it.

(Signed) ✠ PAUL CULLEN,
Roman Catholic Archbishop.

Dublin, 14 January, 1866.

(NOTE.—*Reprinted from Parliamentary Paper 84 of the year 1866.*)

CORRESPONDENCE of the ROMAN CATHOLIC HIERARCHY with Lord MAYO in 1868 (*referred to in the Statement at page 8*).

[*Mem.*—On the 24th March Dr. Leahy and Dr. Derry, after a lengthened interview with Lord Malmesbury and Lord Mayo at the Irish Office, in which they stated their views, agreed to put their opinions in writing, which will be found in the following letter.]

The Most Rev. Dr. LEAHY and Dr. DERRY to Lord MAYO.

Thurles, March 31, 1868.

MY LORD,—Having been deputed by the Roman Catholic Prelates of Ireland to treat with Her Majesty's Ministers concerning a charter and endowment for the Catholic University of Ireland, we had the honour of a personal interview with your Lordship and the Right Honorable the Earl of Malmesbury, in which we submitted our views respecting the plan of a Catholic University announced by your Lordship in your place in Parliament, and more fully developed in the course of the explanations which passed between us on the occasion of our interview.

Having been requested by your Lordship to commit to writing the views which we put forward in conversation, we now beg to submit the following statement, premising that it is not intended to be a complete draft of the plan of a Catholic University independent of foregone explanations; but, assuming as understood those parts of the plan with reference to which no difference of opinion was expressed, it sets out the alterations which we think it desirable or necessary to have made in the project as presented to us. Whilst we state our opinions, and offer

suggestions with respect to the special plan proposed by your Lordship's Government, we wish to say in passing that the plan most acceptable to the Catholic Prelates of Ireland would be a modification of the existing Catholic University.

And, first, the new University, we are decidedly of opinion, ought to be not simply a University for holding examinations and conferring degrees, but ought furthermore to be a teaching University, having its own full staff of professors, men of the highest mark in every department of letters and science, who should deliver courses of University lectures open to the students of the several colleges affiliated to the University. By delivering and publishing lectures such eminent Professors would not only maintain a high standard of excellence in the University's own academic halls, and in those of the colleges affiliated to it, but would, moreover, excite a wholesome rivalry throughout the republic of letters. Furthermore, it is avowedly in the contemplation of Government to create a university which from the outset shall be able to enter into active competition with the older universities. But without a full staff of eminent university professors, the realization of the benevolent and enlightened views of the Government would be simply an impossibility. The senate would, as a matter of course, appoint the university professors.

Besides teaching through its own professors, the proper functions of the university would be to determine the subjects of all university examinations, matriculation, middle, and degree, to appoint university examiners, to confer degrees, to determine what colleges should be affiliated to it, &c., &c.

That the whole system of the university and its affiliated colleges may work harmoniously, it is necessary clearly to define from the outset their mutual relations. Highly approving of the principle of independence upon which the Government proposes to found the university, we conceive that the same principle of independence ought to be extended to the affiliated colleges in relation to the university. The colleges ought to be perfectly free as regards their internal concerns, the appointment of rector, professors, and other officers, the course of studies, the rules and regulations: in a word, they ought to be wholly independent of the university in everything except what might appertain to university examinations, and the conferring of degrees. Whilst none of the purposes of a university on the one hand, nor the interest of the colleges on the other, demand any further control over the colleges on the part of the university, to vest in the senate the power even of a simple veto on the appointment of the professors or other officers of the colleges would be not only uncalled for, but an undue interference with the freedom of the colleges. It would be scarcely justifiable in the supposition that the colleges would be unendowed by the State. It is only on the strength of an endowment that the State, acting through the university, could pretend to any right to inquire into, not to say to interfere in, the internal concerns or administration of the colleges.

The constitution of the university as proposed by Government is, that the senate shall consist of twenty members, a Chancellor, Vice-Chancellor, four Roman Catholic Bishops, the President of Maynooth College, six laymen, five representatives of the university faculties, and the heads of colleges affiliated to the university. It will be observed that the fixed members are eighteen in number, and that, if twenty be the whole number of members, there will be room only for two heads of affiliated colleges. Believing it was not meant to limit that class of members to two, we respectfully recommend that all heads of affiliated colleges be

members of the senate. They would be the natural bonds of union between the university and the colleges.

In a Roman Catholic University the Chancellor should be a Bishop. Though in a Mixed University that high office might be fitly open to laymen, in a professedly Catholic University, it is not so; for ecclesiastical dignity of a bishop would insure for him as Chancellor deference and respect as well as inspire a degree of confidence that might not be so readily yielded to a layman or an ecclesiastic of the second order. The eligibility of Bishops alone to the office of Chancellor attended with this further advantage—that it would be much less difficult to determine the relative pretensions of Bishops than of the greater number of distinguished laymen scattered up and down through the country, besides that there would be less room for rivalry and the clashing of opinions. In the Irish Roman Catholic hierarchy it is at present one who, as Cardinal, ranks first, the Cardinal Archbishop of Dublin, and who, irrespectively of his high rank, is eminently fitted to fill the office of Chancellor. It is respectfully submitted to the Government that he should be appointed the first Chancellor of the University.

We are strongly of opinion that, after the first nomination by the Crown, the Chancellor should be elected by the Senate, not by Convocation. A vacancy in the Chancellorship might occur before a body of graduates would have grown up to furnish what must be nominally the chief element of Convocation. And, when that body would have grown large enough to be worthy of the name of Convocation, it would be expedient to leave to its suffrages, influenced, perhaps, by other considerations than that of the public interest, the selection of a person to fill the highest office in the University. It would be inexpedient for this further reason, that, the body of graduates being the dominant power in Convocation, and having to choose between bishops, any contention between them as to the relative merits of bishops, anything like a pitting of bishop against bishop, would be not only very inconvenient but unseemly in the highest degree. The more limited, the more experienced, and the graver body of the Senate is much to be preferred for a trust in every way so important. We purpose no alteration regarding the mode of appointing the Vice-Chancellor.

We ask that the election of the six laymen, who are to be members of the Senate, shall, after the first nomination by the Crown, rest with the Senate itself, and not with Convocation. The reasons already assigned for a like alteration in the plan, as regards the election of the Chancellor, for the most part apply to that now proposed, and perhaps some of them with even greater force. It is natural to think that a better selection would be made by the mature unimpassioned judgment of the senate, comprising, as it would, the representatives of the university faculties, the heads of the affiliated colleges, the President of the College of Maynooth, the four bishops, the Chancellor and Vice-Chancellor, than would be made by graduates, young men susceptible perhaps, by political or personal influences, by party feeling, passion or prejudice.

In the course of your Lordship's statement, you observed that the presence in the senate of four bishops, and of the President of Maynooth College, together with the circumstances that all the members of the senate should be Roman Catholics, afforded a sufficient guarantee for the safety of faith and morals. We duly appreciate the desire of the Government to provide an adequate guarantee for that purpose, and on behalf of the Irish bishops we very willingly record their sense of

kindly disposition thus evinced. But it is our duty to state, for the information of Her Majesty's Government, that the safety of faith and morals in the university can only be secured by recognising in the bishops as members of the senate the right, which as bishops they possess, and which all Catholics must acknowledge them to possess, of pronouncing authoritatively on matters of faith and morals. That right belongs to them, and to them alone, as compared with laymen, and even ecclesiastics of the second order. According to the doctrine and discipline of the Catholic Church, it is not competent for laymen, not even for clergymen of the second order, however learned, to judge authoritatively of faith and morality. That is the exclusive province of bishops. As faith and morality may be injuriously affected either by the heterodox teaching of professors, lecturers, or other officers, or by their bad moral example, or by the introduction of bad books into the university programme, the very least power that could be claimed for the bishops on the senate, with a view to the counteraction of such evils, would be that of an absolute negative on such books, and on the first nomination of professors, &c., &c., as well as on their continuing to hold their offices after having been judged by the bishops on the senate to have grievously offended against faith or morals. It will be observed that the power here claimed relates solely to matters intimately connected with morality and doctrine.

This will be better understood by supposing a case in which the power claimed for the Bishops would come into play—the case of a candidate for a university chair, judged by the Bishops to be of unsound faith; if they have not the power to pronounce him ineligible; if he be elected to the office against their protest, as he might be, supposing them not to have at least the power of a veto on his appointment; a professor declared to be unsound in faith would be placed in a position to teach false doctrine in a Catholic University, governed by a senate of which four Bishops would be members. It could not have been intended that the faith of Catholics—and what is said of faith may be said of morals—should be thus openly outraged; on the contrary, we are well assured that the Government, in proposing the plan of a Catholic University, desired and desires that it should be so framed as to be conformable to the doctrine and discipline of the Catholic Church, and that in its constitution Catholic students should have adequate security for their faith and morals. It is, as already stated, an essential part of that doctrine and of that discipline that Bishops, and Bishops alone, should pronounce with authority upon matters involving faith or morality; and, therefore, however strange it might at first sight appear to recognise in the Episcopal members of the senate, a special power denied to their fellows on the senate, it is not only reasonable but necessary, once we assume that it is the purpose of Government, as we believe it is its purpose, to found a Catholic University on Catholic principles, or, at least, in conformity with them.

Should Protestants, or persons of a religious denomination other than the Roman Catholic, become students of the university, or of any of its colleges, we are not against providing in the constitution of the university that they should not be required to attend any Roman Catholic observance, or to be present at any religious lecture or teaching, to which they or their parents or guardians might object. Whilst such security is provided against any undue interference with their religious belief, it would, on the other hand, be unreasonable, as well as inconsistent with the idea of a Catholic University, to deny or to restrict the liberty of the professors to treat in a Catholic sense of history, ethics, law, or other

subjects, in so far as they have a special bearing on religion or religion on them. To preclude the professors with so dealing with such subjects, in a professedly Catholic University or College, would be to introduce there the principle of abstention from special religious views which characterizes mixed Universities and Colleges, and which is a necessity growing out of their constitution.

For the present, appreciating the difficulty Government might experience in carrying an endowment for the colleges affiliated to the university, we abstain from pressing for such endowment; though, so long as Trinity College possesses immense wealth, and the Queen's Colleges receive £26,000 a year from the public purse, the claim of the Catholics of Ireland to a liberal endowment for the purposes of academic education is unquestionable. But on the supposition that the university shall have a full professional staff, as already recommended, it follows as a matter of course that provision should be made for the payment of their salaries, for lecture halls, and for the scientific, and other apparatus required for their teaching. And, for the better encouragement of the cultivation of letters and science, the university must needs have at its disposal a fund for the foundation of scholarships and the distribution of prizes. It is unnecessary to allude to ordinary university expenses, such as the payment of university examiners and officers, the charges incident to the holding of examinations, &c., &c. Without such expenses the university could not act, or even exist.

We have, &c.

(Signed) ✠ PATRICK LEAHY, Archbishop, &c.
✠ JOHN DERRY, Bishop.

MEMORANDUM drawn up by the Earl of MAYO, and transmitted to the PRELATES in an earlier Letter of this Correspondence.

The Roman Catholic Bishops and Archbishops of Ireland, in a letter to Sir George Grey, dated January 14, 1866, and published in Parliamentary Paper 84, Session 1866, make the following statement:—

“We have to observe that the Roman Catholics of Ireland have long laboured under the greatest disadvantages with respect to education. In past times all their educational establishments were suppressed, and laws were enacted prohibiting them to establish schools at home, or to send their children for education to the Continent. The effects of this penal legislation still remain; and Catholics, deprived of the endowments of former times, are left without any institution supported by the State, in which they can, with safety to faith and morals, cultivate the higher studies and take out academical degrees.”

They further say that Trinity College was founded by Queen Elizabeth as a bulwark of the Protestant religion,—is largely endowed; and they state in detail the particulars of that endowment.

They then refer to the Queen's Colleges established in 1847, and express in the strongest terms their disapproval of the course and system of instruction given therein.

They further state the advantages which Graduates of Trinity College and the Queen's Universities are entitled to by their degrees, and say that “all Catholics aspiring to the professions just mentioned must submit to these inconveniences, or if they wish to avoid them must enter a university founded to maintain the ascendancy of the Established Church in Ireland, or institutions condemned by their own Church.”

is to be added that these unfair conditions are imposed quite irrespectively of proficiency in literature, science, or law.

"It being evident from the statements just made that the existing institutions recognised by the State do not put university education within the reach of Irish Roman Catholics on terms of which they can safely avail themselves, or on principles approved by their religion, we, their pastors, aided by their generous contributions, determined to supply this great want, and established the Catholic University of Ireland."

They then describe the position of the institution, and recommend that a charter should be granted to it, a draft of which they enclose.

Sir George Grey states in his letter of the 10th of January that, having had under their consideration the draft of the charter contained in the memorial, Her Majesty's Government regret that they are unable to grant it in the form in which it is proposed; but state further that if the Roman Catholic University is to receive a charter from the Crown, in the opinion of Her Majesty's Government it should not be entirely composed of ecclesiastics, and should contain a considerable number of laymen.

Sir George Grey further says that the Government hope that no practical difficulty will be found in a revision of the terms of the charter, with a view to meet the objections to the form in which it has been been proposed, and further expresses his willingness to suggest the form in which they think the charter might properly be granted.

In a letter of the 14th February, Sir George Grey states that he hopes in a short time to be able to comply with Archbishop Cullen's request by transmitting him a copy of the new charter for the university.

It does not appear from the correspondence that any further steps were taken in the matter.

The supplemental charter of the Queen's University was, however, subsequently granted.

This resulted in complete failure, as the injunction granted in the Rolls Court, Dublin, prohibiting the Senate from making any use of it, has been made perpetual.

Admitting, therefore, that a just claim exists for the creation of a university of a denominational character, which should offer to those whose conscientious scruples prevent them taking the advantage of the instruction offered in Trinity College or the Queen's Colleges, it is proposed to found a new university, which should, as far as circumstances would permit, stand in the same position to Roman Catholics that Trinity College does to Protestants; that is to say, that the governing body should consist of, and the teaching should be conducted mainly by, Roman Catholics, but that full security should be taken that no religious influence should be brought to bear on students who belonged to another faith.

It is not intended to reproduce exactly a counterpart of Trinity College, but it is considered to be indispensable that a lay element of much power and influence should be introduced into the governing body of the new university.

It is most desirable that the character and composition of this body should be settled at the outset, so that the institution should be based on clear and intelligible principles.

The success of a university depends very much on its independence, its self-reliance, its autonomy. Direct Government control over the

conduct of a great educational institution would not in this country be successful.

If, therefore, a Roman Catholic university is founded, it should be constituted in such a manner as, while it would be almost independent of State control, it would be subject to the constant influence of public opinion, and governed by a body who, acting in the light of day, would be likely to frame its rules and conduct its teaching so that the new university would enter at once into active competition, on equal terms, with the older universities of the world.

The proposal now made is as follows :—

That a charter for a Roman Catholic university should be granted to the following persons, to be named in the charter :—A chancellor, a vice-chancellor, four prelates, the President of Maynooth, six laymen—the heads of the colleges proposed to be first affiliated,—and five members to be elected one by each of the five faculties in the affiliated college or colleges. The respective faculties in the colleges voting separately as regards the faculty, but the members of the same faculty in the several colleges voting together.

This would be the constitution of the first senate.

The future senate should be formed as follows :—

A chancellor to be elected by convocation. A vice-chancellor to be appointed by the chancellor. Four prelates to be nominated by the Roman Catholic hierarchy, the President of Maynooth. Six laymen to be elected by convocation—the heads of the affiliated colleges. Five members elected by the faculties, as before mentioned. The senate would be twenty in number, all being members of the Roman Catholic Church. Convocation to consist of the chancellor, senate, professors, and graduates.

To the university thus constituted should be given the power of granting degrees, of holding university examinations, of determining what colleges should be affiliated to itself, the course of study to be pursued, and the subjects of examination in the middle and degree examinations ; but leaving to the colleges the appointment of their rectors, professors, &c., subject only to the approval of the senate. With regard to the colleges, the utmost freedom should be given, the only condition made being, that while religious instruction might be freely imparted to Roman Catholics by the professors and fellows, no student of another faith should be required to attend any Catholic religious observance, or should be subject to teaching in any religion except his own.

Until the colleges are firmly established it may be proper to postpone the question of endowment. It is one of great difficulty, and need not form an indispensable portion of the plan.

It may, however, be necessary to ask Parliament to provide a sufficient sum for the payment of the expenses of the examinations, for the foundation of a certain number of university scholarships, and the giving away of prizes ; and also the payment of the salaries of certain officers and servants of the university, and perhaps some provision for a university hall and examination rooms.

Earl of MAYO to the Most Reverend Archbishop LEAHY.

Irish Office, London, 11 May, 1868.

MOST REVEREND SIR,—I have the honour to inform you that I have brought your letter of the 31st March under the consideration of Her Majesty's Government, who have given to its contents their most careful attention.

I regret that unavoidable delay has occurred in sending a reply, as it was impossible for the Government to consult upon the matter before the Easter recess, and my return to London only took place on the 27th ultimo.

The alterations which you suggest in the plan for the creation of a new university proposed by the Government are very important, and may be shortly described as follows :

1. That the veto of the Senate of the university over the appointment of the professors and other officers of the affiliated colleges is uncalled for, and ought not to be maintained.
2. That the Chancellor should always be a Prelate.
3. That the first Chancellor should be Cardinal Archbishop Cullen.
4. That the Chancellor should, after the first nomination by the Crown, be elected by the Senate, and not by Convocation.
5. That the election of the six lay members of the Senate should rest with that body, and not with Convocation.
6. That the episcopal members of the Senate should have an absolute negative on the books included [in the university programme ; and on the first nomination of the professors, lecturers, and other officers, and that they should also have the power of depriving them of their offices should they be judged by the bishops to have done anything contrary to faith and morals.

It appears to Her Majesty's Government that the adoption of these suggestions would materially alter the character of the proposal made by me in the House of Commons, which was to create a university having for its principal object the education of the lay members of the Roman Catholic Church, and their preparation for entrance into the various professions, civil or military. The clerical and lay elements being each adequately represented in the governing body, and the offices being filled up as far as possible by a system of free election.

With regard to the first proposal, Her Majesty's Government think it to be indispensable that the appointment of all heads or professors of the affiliated colleges should be subject to the approval of the governing body of the university.

This is considered to be necessary, in order to secure unity of action and uniformity of practice between the colleges and the university, which is to be their centre and head.

The second proposal is, that the Chancellor of the new university should be a bishop.

This, in the opinion of Her Majesty's Government, would be inconsistent with one of the fundamental principles of such an institution, namely, that the future head of the governing body should be elected by the university at large.

It would be impossible to recognise fully this principle were the choice of the electors to be limited to the members of any single profession or class.

In the nomination of the first Chancellor it was intended to name a layman of rank, influence, and position.

Her Majesty's Government are of opinion that ample provision is made for the admission to the Board of the members of the hierarchy, and they are not disposed to add to the number of the bishops already named in the proposal.

It would be impossible also to consent to the proposal, that the future Chancellor should be elected by the Senate and not by Convocation.

Her Majesty's Government believe that the high officer who is to preside over the university should derive his power and influence by free election from the whole body of the graduates, and the Government cannot think that any arrangement would be satisfactory which would exclude any of the members of the university from taking part in the election of the individual who is to fill the highest office in the institution.

Her Majesty's Government attach great importance to the election of the six lay members of the Senate by the whole body of Convocation; and they consider that a governing body, which would have the power of filling up vacancies amongst themselves without reference to the university at large, would not command that public confidence which is so essential in the constitution of such an assembly.

The proposition that the episcopal members of the Senate should possess any power greater than that of their lay colleagues, is one that Her Majesty's Government cannot entertain.

It would establish a system of education essentially different from that which was intended, and, therefore, the Government cannot agree to give to any of the members of the Senate a power over teaching, books, discipline, or appointments which is not enjoyed equally by all.

The object of the Government was to create an institution which, although denominational in its character, would be thoroughly independent, self-governed, and free from any external influence, either political or religious.

The proposals made in your letter would strike at the very root of these principles, and, I am, therefore, with extreme regret, obliged to inform you that the recommendations contained in that letter cannot be entertained.

I have, &c.

(Signed), MAYO.

The Most Rev. Archbishop Leahy.

(NOTE.—*Reprinted from Parliamentary Paper 288 of the year 1868.*)

FURTHER CORRESPONDENCE on the subject between the Most Rev. Archbishop LEAHY, and the Right Rev. Bishop DERRY, and the Earl of MAYO.

Thurles, 16 June, 1868.

MY LORD,—It is but due to ourselves to call your attention to the explanations recently given by yourself in answer to Sir John Gray's question, and by another noble Lord in the Upper House, both referring to the broken off, if ever to be resumed, negotiations concerning a charter for a Catholic University. These negotiations, the public is now fully aware, were entered upon in consequence of the declared intentions of the present as well as the late Government to remove in part the educational disabilities under which the Catholics of Ireland *labour*; and they were conducted, so far as they went, by your Lordship, aided by the Earl of Malmesbury, on the part of the Government, and by us on the part of the Catholic prelates of Ireland. Not only

was public attention excited, but much satisfaction was felt when it became known that Government was prepared to confer with the Catholic prelates of Ireland, through two of their number, upon the important subject in question. The negotiations went on smoothly, but very slowly, through the first stages, and then were suddenly stopped short, naturally causing something like a shock to public expectation proportioned to the suddenness of the abrupt and unlooked for termination of the business, supposing it to be the termination. Then came the Parliamentary explanations from the Earl of Malmesbury and your lordship, to which we now desire to call your attention.

If we may trust to the reports which have appeared in the public journals (and there seems to be no reason for doubting their correctness), the Earl of Malmesbury's explanation was a misrepresentation of the facts involved, purely accidental, we are willing to believe, nevertheless real; for, as reported, he said the negotiations ended in nothing, because the bishops rejected the plan proposed by Government; whereas, the fact was, that they ended, if they have ended, in nothing, because the Government rejected the suggestions which you had invited us to offer. And then, as regards your lordship's explanation in answer to Sir John Gray's question, though far be it from us to impute anything like an intention to mystify or mislead, that explanation seems to leave it doubtful upon whom should rest the responsibility, whatever it be, of breaking off the negotiations, upon you or upon us. We desire to set the facts in their true light before the public, and so to correct the misinterpretation in the one case, and to remove the doubt in the other.

We do, then, assert that the negotiations were not broken off by us, or because we had rejected the plan proposed by the Government, and consequently that we have not to answer for it if they have ended in a "most lame and impotent conclusion." At our interview with your lordship and the Earl of Malmesbury you invited us to commit our views to writing, in order that they might be submitted to the consideration of Government. You did not give us to understand, neither did we then or since give you to understand, that this statement of ours was to be regarded as our last word, in a negotiation but just opened, and upon a subject which, from its very nature as well as the divergence of views apparent at the outset, demanded a further interchange of ideas, a fuller discussion if the whole business was to end in anything. Not a word of ours, spoken or written, indicated that we had taken ground from which nothing could induce us to recede. We were prepared to do what parties conducting a negotiation in good faith must be prepared to do, listen to reason; and, as far as possible, make concessions as well as demands. Assuredly, there was nothing to make you think that in my right reverend brother and myself you had to do with persons who would demand everything and concede nothing; who would hold tenaciously to their own once-expressed opinions, but would pay no heed to anything you might have to say on the other side; and that therefore you might regard our statement of the 31st of March as the final and unalterable expression of our views. It was not, my lord, intended by us to be final, nor was any such thing conveyed by us, directly or by implication. If it was final, it was your acting, in the name of the Government, who made it final. After waiting for a considerable time we will not insinuate for the purpose of seeing how far the bare offer of a charter for a Catholic university might be made to *subserve political exigencies*, you, in the name of the Government, as if

to cut away all ground for any further treating, rejected every one of the suggestions which you had invited us to make ; and, without more ado, you had the correspondence printed and submitted to Parliament. You it was, then, my lord, not we, who brought the negotiation to an abrupt termination, if terminated it has been.

That this business should have been terminated, if so it be, in a manner as abrupt as it was unlooked-for, and without any benefit whatever resulting to the Catholic public, such as was anticipated at the first starting of it, has naturally enough produced a deep sense of disappointment. We leave it to the public to pass its verdict upon the whole transaction, offering little or no remark ourselves beyond a statement of the facts. But, as one of the negotiating parties, and maintaining as we do that we did not break off the negotiations, we conceive we have a right to ask you as the other party ; and we do ask you, my lord, whether you consider what has taken place between us as final. Your reply will put beyond question upon whom rests the responsibility of an abrupt as well as abortive termination of this whole business, and it is but right that whatever responsibility may attach to it in the eyes of the public should lie upon the really responsible party.

It is our intention to publish this letter.

We have, &c.

(Signed) ✠ PATRICK LEAHY, Archbishop, &c.

✠ JOHN DERRY, Bishop, &c.

To the Right Hon. the Earl MAYO, M.P.,
Chief Secretary for Ireland.

The REPLY of the Earl of MAYO to the Most Rev. Archbishop LEAHY.

Irish Office, 30 June, 1868.

MOST REV. SIR,—I beg to acknowledge the receipt of your letter of the 16th instant, calling my attention to the answer recently given by me to Sir John Gray's question in the House of Commons, and that given by Lord Malmesbury in the House of Lords, in reference to the communications which have passed between us concerning a charter for a Roman Catholic University, and complaining that the negotiations on the subject were broken off by me in an abrupt and unexpected manner.

It becomes my duty to call your attention briefly to the events which have taken place with regard to the proposals made by the Government in this matter.

On the 12th March, I announced in the House of Commons, that it was the intention of Her Majesty's Government to propose that a charter should be given to a Roman Catholic University.

I said, that up to that time we had entered into no negotiations or communications with anyone, but that keeping in view the principles we thought indispensable, namely, that there should be in the institution an influential lay element, and that the elective principle should be fully recognised, we were prepared to listen respectfully and carefully to all suggestions that were made to us, and to endeavour to suit the new university to the requirements of those for whose benefit it was intended.

On the 14th March, therefore, I addressed to you a note referring to your letter to the Earl of Derby of the 23rd October, 1867, in which you stated, that you had been deputed by the Roman Catholic Archbishops and Bishops of Ireland to enter into communication with Her Majesty's Government on the subject of a charter for the Roman Catholic University.

I said that, I should be happy, on the part of the Government, to receive from you any communication which you might be pleased to make on the subject.

On the 19th March I received a letter, in which you put forward several objections to the proposed scheme, stating, at the same time, that you would do me the honour of waiting upon me during the ensuing week.

A lengthened interview took place on the 24th March at the Irish Office, in which you and your right reverend colleague repeated, to a great extent, the objections put forward in your letter of the 19th.

To these objections Lord Malmesbury and I listened with respectful attention; and, at the close of the interview, we requested you to place those opinions in writing at greater length, and in greater detail than you had done in your first letter.

A letter, dated the 31st March, was subsequently received, in which, with great clearness and frankness, you set forth the alterations which you recommended should be made in the framework of the new institution, as it was described in a memorandum which I had the honour of placing in your hands.

The alterations which you said that you considered necessary were principally based on the assumption that there was not sufficient scope given in the constitution of the university and its governing body for the exercise by the Roman Catholic prelates of their authority in matters appertaining to faith and morals, or over the books that were to be used by the students.

In order, therefore, fully to provide for the exercise of that episcopal control which you appear to deem essential, you said that it was not competent for laymen or even clergymen of the second order, however learned, to judge authoritatively of matters relating to faith and morality, and that the very least power that could be claimed for the bishops in the senate would be that of an absolute negative on the use of all books that might be deemed objectionable, and a power of veto on the first nomination of the professors of the university, as well as an authority for their dismissal.

You also made propositions with regard to the election of the chancellor and the members of the senate, which would practically have put an end to anything like a system of free election on the part of the general body of the university.

I apprised you in my letter of the 11th May, delayed, as I then informed you, by my unavoidable detention in Ireland, and my consequent inability to consult my colleagues, that these proposals could not be entertained; and on the 17th I received from you a note, which was but a simple acknowledgment of my letter.

As no intimation was afterwards given of your desire to continue the correspondence, and] as no notice beyond formal acknowledgment was taken of my last letter, I could come to no other conclusion than that the communications were at an end.

On the 29th of May, therefore, in answer to a question from Mr. Murphy, I stated in the House of Commons that the correspondence which had been laid upon the table of the House had shown that the

conditions which Her Majesty's Government thought necessary to attach to the granting of a charter to a Roman Catholic University had been declined by the right reverend prelates who were deputed to act in the matter on the part of the Roman Catholic hierarchy of Ireland, and that therefore we had come to the conclusion that the matter should be considered entirely at an end. The answer given by the Earl of Malmesbury in the House of Lords on the same night, though somewhat different in words, was substantially to the same effect.

Again, on the 12th June, in reply to Sir John Gray, after referring to the dates of the communications which had taken place, I made a similar answer, and stated that it was not our intention to take any further steps in the matter.

It could not have been supposed that a correspondence conducted in such a manner, extending over so considerable a period of time, and terminating in the way it did, was intended by you to have been re-opened.

The questions, as to which differences arose, involved matters of the highest principle. Speaking on behalf of the Roman Catholic prelates of Ireland, you laid down in the clearest manner the maxims on the subject of university education which you considered necessary for the safety of the faith and morals of the youth of the country.

We could not have supposed that requirements sanctioned by such high authority, so repeatedly made and so clearly expressed, could have been put forward only to be withdrawn.

Under these circumstances, I can only repeat the answer I have already given in the House of Commons, that it is not the intention of Her Majesty's Government to take any further steps in the matter.

I have, &c.,

(Signed) .

MAYO.

The Most Rev. Archbishop Leahy.

(NOTE.—*Reprinted from Parliamentary Paper 380 of the year 1868.*)

RESOLUTIONS of the ROMAN CATHOLIC HIERARCHY in 1869 (*referred to in the Statement at page 9*).

The CATHOLIC ARCHBISHOPS and BISHOPS of IRELAND, assembled at St. Patrick's College, Maynooth, on Wednesday, the 18th of August, 1869—His Eminence CARDINAL CULLEN presiding—deem it their duty to place on record at this important crisis the following resolutions respecting the Education and Land Questions :—

I. They reiterate their condemnation of the mixed system of education, whether primary, intermediate, or university, as grievously and intrinsically dangerous to the faith and morals of Catholic youth ; and they declare that to Catholics only (and under the supreme control of the Church in all things appertaining to faith and morals) can the teaching of Catholics be safely intrusted. Fully relying on the love which the Catholics of Ireland have ever cherished for their ancient faith, and on the filial obedience they have uniformly manifested towards their pastors, the bishops call upon the clergy and the laity of their respective flocks to oppose by every constitutional means the extension or perpetuation of the mixed system, whether by the creation of new institutions, by the maintenance of old ones, or by changing Trinity College, Dublin, into a mixed College.

II. At the same time they recognise the right, as well as the duty, of Catholic parents to procure, as far as possible, for their children the advantages of a good secular education. Justice demands that Catholic youth should enjoy endowments and all other privileges on terms of

perfect equality with the youth of other persuasions ; without which equality in the matter of education religious equality cannot be said to have any real existence.

III. The Bishops, without any wish to interfere with the rights of persons of a different denomination, demand for Catholics Catholic education, which alone is consonant to their religious principles.

IV. The assembled prelates, learning with pleasure that it is the intention of Her Majesty's present advisers to legislate for Ireland in accordance with the wishes of its people—and of this they have given good earnest—trust that the distinguished statesman now at the head of the Government will, with the aid of his able colleagues, give to Irish Catholics a complete system of secular education, based upon religion ; for it alone can be in keeping with the feelings and requirements of the vast majority of the nation.

V. As regards higher education, since the Protestants of this country have had a Protestant University for 300 years, and have it still, the Catholic people of Ireland clearly have a right to a Catholic University.

VI. But should Her Majesty's Government be unwilling to increase the number of universities in this country, the bishops declare that religious equality cannot be realized unless the degrees, endowments, and other privileges enjoyed by their fellow-subjects of a different religion be placed within the reach of Catholics in the fullest sense of equality. The injustice of denying to them a participation in those advantages, except at the cost of principle and conscience, is aggravated by the consideration that whilst they contribute their share to the public funds for the support of educational institutions from which conscience warns them away, they have, moreover, to tax themselves for the education of their children in their own colleges and university.

VII. Should it please Her Majesty's Government therefore, to remove the many grievances to which Catholics are subjected by existing university arrangements, and to establish one National University in this kingdom for examining candidates and conferring degrees, the Catholic people of Ireland are entitled in justice to demand that in such university or annexed to it—

(a.) They shall have a distinct college, conducted upon purely Catholic principles, and at the same time fully participating in the privileges enjoyed by other colleges of whatsoever denomination or character.

(b.) That the university honors and emoluments be accessible to Catholics equally with their Protestant fellow-subjects.

(c.) That the examinations and all other details of university arrangement be free from every influence hostile to the religious sentiments of Catholics, and that with this view the Catholic element be adequately represented upon the Senate, or other supreme university body, by persons enjoying the confidence of the Catholic bishops, priests, and people of Ireland.

VIII. The Bishops also declare, that the Catholics of Ireland are justly entitled to their due proportion of the public funds hitherto set apart for education in the Royal and other endowed schools.

IX. The Bishops furthermore declare, that a settlement of the university question, to be complete, and, at the same time, in accordance with the wishes of the Catholic people of Ireland, must include the re-arrangement of the Queen's Colleges on the denominational principle.

X. Finally, the Bishops of Ireland, deeply sympathizing with the sufferings of their faithful flocks, believe that the settlement of the *Land Question* is essential to the peace and welfare of the United Kingdom. They recognise the rights and the duties of landlords. They

claim, in the same spirit, the rights, as they recognise the duties, of tenants. They believe that the comparative destitution, the chronic discontent, and the depressing discouragement of the people of Ireland are, at this period of her history, to be attributed more to the want of a settlement of this question on fair and equitable principles than to any other cause. Therefore, in the interest of all classes, they earnestly hope that the responsible advisers of the Crown will take this most important subject into immediate consideration, and propose to Parliament such measures as may restore confidence, stimulate industry, increase national wealth, and lead to general union, contentment, and happiness.

The above resolutions were unanimously adopted at a meeting of all the Catholic Archbishops and Bishops of Ireland, held at Maynooth, on the 18th of August of the present year, 1869.

✠ PAUL CARD. CULLEN, Chairman.

(NOTE.—*Reprinted from the Freeman's Journal.*)

RESOLUTIONS of the ROMAN CATHOLIC HIERARCHY in 1871 (*referred to in the Statement at page 9*).

RESOLUTIONS unanimously adopted by the ARCHBISHOPS and BISHOPS of IRELAND, at a Meeting held in the Presbytery, Marlborough-street, on Tuesday, the 17th instant, and following days.

I. We hereby declare our unalterable conviction that Catholic education is indispensably necessary for the preservation of the faith and morals of our Catholic people.

II. In union with the Holy See and the bishops of the Catholic world, we again renew our often-repeated condemnation of mixed education as intrinsically and grievously dangerous to faith and morals, and tending to perpetuate dissensions, insubordination and disaffection in this country.

III. Recent events known to all, and especially the acts of secret societies and of revolutionary organizations, have strengthened our convictions and furnished conclusive evidence that Godless education is subversive not only of religion and morality, but also of domestic peace, of the rights of property, and of all social order.

IV. As religious equality, which, according to the constitution of this country, is our inalienable right, is incomplete without educational freedom and equality, we demand, as a right, that in all the approaching legislation on the subject of education the principle of educational equality shall be acted on.

V. We repudiate the pretensions of those who, holding different religious principles from ours, seek to violate the civil rights of our Catholic people by forcing upon us a system of education repugnant to our religious convictions, and destructive alike of our temporal and eternal interests.

VI. In the present efforts to force Godless education on this country, we recognise another phase of persecution for conscience sake. Hence, following the example of our fathers, who sacrificed all earthly interests, and life itself, rather than imperil their faith, we shall never cease to oppose, to the utmost of our power, the Model Schools, the Queen's Colleges, Trinity College, and all similar institutions dangerous to the faith and morals of Catholics.

VII. We call on our members of Parliament, as representatives of the feelings and interests of their constituents, to sustain the principles embodied in these resolutions in Parliament and elsewhere, and to oppose any political party that will attempt to force upon this country

any Godless scheme of education, or refuse to redress our admitted educational grievances.

VIII. In future elections of members of Parliament and other representatives, we pledge ourselves to oppose the return of any candidate who will not uphold the principle of denominational education for our Catholic people.

IX. Knowing the zealous attachment of our people to the Catholic faith, we invite them to hold meetings and sign petitions in their respective parishes, under the guidance of their clergy, making known their determination to accept no system of education except in conformity with the principles here announced.

X. We request his Eminence Cardinal Cullen, Archbishop of Dublin, to take immediate steps towards the establishment of a Central Training School for the training of Catholic teachers, and we pledge ourselves to assist his Eminence by our subscriptions and by our best influence in our respective dioceses.

XI. Contemplating with deep concern the melancholy wreck in other countries of all order, moral and social, mainly caused by the wide diffusion of a literature immoral and hostile to religion and society, we, the divinely constituted guardians of the spiritual interests of our people, solicitous, moreover, for their welfare, and following the example of the Father of the Faithful, emphatically warn our flocks to abstain from the perusal of all publications, in whatever form, in which the maxims of our holy religion and its ministers are misrepresented and assailed, and principles inculcated subversive of social order and Christian morality.

XII. These resolutions will be read on the first convenient Sunday at one of the public Masses in each of the churches and chapels of this kingdom.

Dublin, 20th October, 1871.

(Signed)

✠ PAUL CARD. CULLEN, Archbishop of Dublin.

✠ GEORGE CONROY, Bishop of Ardagh, } Secretaries.
✠ JAMES M'DEVITT, Bishop of Raphoe, }

(NOTE.—*Reprinted from the Freeman's Journal.*)

LETTER of ARCHBISHOP MURRAY to the *Tablet* on the RESCRIPTS against the QUEEN'S COLLEGES (*referred to in the Statement at page 10*).

To the Editor of the Tablet.

Mountjoy-square, 11th February, 1850.

DEAR SIR,—I regret exceedingly to perceive that you seem, in one of your late articles, to attribute to me an opinion that no Catholic student could, under any circumstances, attend without sin the lectures to be given in the newly-established Queen's Colleges. If this was really your meaning, I beg to assure you that I have never uttered a word to indicate that such is my opinion. The mistake, into which you seem to have been unintentionally led, appears to have arisen from a supposition of mine, perhaps a very unfounded one, that the Sacred Congregation of the Propaganda was impressed with a notion of that kind, when the Rescript regarding the Colleges was issued, and when it was not, of course, accurately acquainted with the various checks against irreligion and immorality which were then in preparation. That such an idea should have been then entertained would, perhaps, under these circumstances,

be hardly surprising ; but the supposition that it really was so, is at least premature ; for, on reviewing the two Rescripts, of which there is question, I cannot discover in either of them any declaration to that effect ; and it is neither my duty nor my wish to make any addition to them. The Sacred Congregation—always prudent, always dignified—gives no countenance in these documents to the absurdity of applying the epithet of “Godless” to institutions which comprise the ministers of religion, and appointed for the express purpose of teaching the students to adore, and love, and serve God. It calmly expresses its doubts as to how far the proposed checks against irreligion would be sustained by the laws of these realms, which it professes not to understand ; it indicates other grounds of fear, which lead it to apprehend that the new Colleges would not be sufficiently safe for the general education of Catholic youths ; and it therefore enjoins the Catholic bishops to take no part in the execution of the law in virtue of which they were to be established. I do not find any other distinct prohibition in those rescripts. With this injunction I at once pledged myself to the Holy See that I would strictly conform. But I stop there. Being thus wholly unconnected with those institutions, it is not for me to anticipate any future declarations regarding them which may emanate from the wisdom of the same supreme authority, nor to dictate, in the meantime, to others what conclusions, respecting individual cases, they ought to draw from the two important documents which are now before them.

Having given this explanation, I must beg to decline entering again, through the newspapers, upon this subject.

I have the honour to remain, dear Sir,

Your obedient Servant,

✠ D. MURRAY.

Frederick Lucas, Esq.

(NOTE.—*Reprinted from the Galway Vindicator, of the 13th Feb., 1850.*)

CORRESPONDENCE between ARCHBISHOP MURRAY and Mr. CORBALLIS, subsequent to the Synod of Thurles (*referred to in the Statement at page 10*).

Rosemount, Roebuck, 30th September, 1850.

MY DEAR LORD,—May I respectfully ask your Grace, as well for my own information as for that of some other Roman Catholics of your diocese, who have sons either in Trinity College or in course of preparation for it, or for the newly-established Queen's Colleges, how are we to understand the late Synodical Address on the subject of these Colleges ? Are we thereby actually prohibited from sending our children to these Colleges ?—and if so, how far is such a prohibition actually binding on us, *in foro conscientiæ* ? To many of us it appears altogether inexplicable, that after petitioning, in the days of persecution, for admission into Trinity College—after being permitted, with the tacit sanction of your Grace, and your eminent predecessors and colleagues in the Church of Ireland for upwards of half a century, to receive our education there—and seeing that one of the members of that very Synod, most distinguished for rank, is actually a graduate of the university, it does appear strange that, in the year 1850, education in Trinity College, or even in any of the colleges recently established on such a liberal footing as regards us, should be unequivocally condemned ; and that without one reason being assigned for this sudden change, or any provision in the

meantime being made for affording a suitable education to our children. I need not say that this subject is one of intense interest to the Roman Catholic gentry of your Grace's diocese, as well as to the Roman Catholic middle classes of Ireland generally; and I, therefore, my dear Lord, take the liberty of entreating such an answer from your Grace as I may make known to the numerous persons who have spoken to me upon it; and which, if it do not calm our apprehensions, at least may guide our future course of action on this all-important point.—I am, my dear Lord, with the sincerest respect and affection,

Your Grace's obedient Servant,

JOHN R. CORBALLIS.

The Most Rev. Archbishop Murray.

REPLY of ARCHBISHOP MURRAY.

Mountjoy-square, 1st October, 1850.

MY DEAR FRIEND,—I have received your interesting letter, and I need not, I hope, assure you, that I participate fully in the deep anxiety which you so justly feel; but I must pray you not to press me to enter, at this moment, into details on the painful subject to which you allude. I may, however, mention that a petition signed by thirteen bishops has probably, ere this, reached Rome, supplicating our most Holy Father, Pius IX., to refuse his sanction to certain proposals on points yet undecided, relative to the subject of academical education. To the decision to be given thereon, whatever it may be (though I still venture to hope that it will be favourable to the petitioners), those prelates will be found among the first to reverently submit; but in the meantime I am not aware that there is amongst them one who would wish to extend the provisions of the Pontifical Rescripts, already issued on that subject, beyond the strict letter of what the Holy See has prescribed.—I have the honour to remain, my dear Friend,

Yours most faithfully,

✠ D. MURRAY.

J. R. Corballis, Esq.

(NOTE.—Reprinted from the *Galway Vindicator* of 2nd October, 1850.)

ACTION of the CONVOCATION of the QUEEN'S UNIVERSITY in IRELAND, in relation to the IRISH UNIVERSITY EDUCATION QUESTION (*referred to in the Statement at page 15*).

In the year 1866 an additional Charter, which is commonly known as "The Supplemental Charter," was granted to the Queen's University in Ireland. This Charter enabled the University to affiliate sectarian Colleges, and also to grant degrees on examination without collegiate training.

At the first meeting of the Convocation, which was held on the 12th October, 1866, the Supplemental Charter was not approved of; and the following resolution, moved by Sir Robert Kane and seconded by Mr. Porter, was adopted by an overwhelming majority of a large and influential meeting:—

"That in the opinion of Convocation the acceptance of the Supplemental Charter is inexpedient."

In consequence of legal proceedings afterwards taken by some of the graduates the Supplemental Charter was abandoned.

At the meeting of Convocation held on the 14th April, 1868, the annual Committee for the year directed attention to this subject in their Report, and the following resolution founded on that Report was moved by Sir Robert Kane, seconded by Dr. Allman, and unanimously adopted :—

“That this House of Convocation hereby declares its continued confidence in the advantages which have resulted, and are calculated to result, to Ireland from the establishment and extension of the system of united education.”

At the meeting of Convocation held on the 13th October, 1869, the annual Committee in the following paragraph of their Report directed attention to this question :—

“The Committee have observed with pleasure the action taken, since the last meeting of Convocation, by the Board of Trinity College, who have declared their willingness that every office both in the University and College should be opened to persons of all religious denominations equally. The Committee feel that in this direction is to be found the true solution of the Irish University education question. The Committee think that there should be no University in this country recognised or supported by the State, where persons of all denominations would not stand upon equal footing; and that to establish a denominational University or College for any one religious sect would tend to perpetuate those feelings of intolerance and ill-will amongst the members of the different religious persuasions, from which Ireland has already suffered so much. The Committee have prepared resolutions upon these subjects, with a view to obtaining the expression of the opinion of Convocation upon them.”

The Report was unanimously adopted, and the following resolutions, moved by Professor Nesbitt, and seconded by Mr. R. R. Kane, were passed :—

“That we declare our continued adhesion to the principle of united and non-sectarian University education in Ireland, and that we hail with unalloyed pleasure the course lately taken by the Board of Trinity College, Dublin, in declaring their willingness that every office both in the University and in the College should be opened to persons of all denominations.”

“That in the opinion of Convocation any measure involving the omission from public University education in Ireland of the academical or collegiate element would be incompatible with proper University training, and highly prejudicial to the interests of learning.”

At the same meeting it was moved by Mr. Weir, seconded by Mr. Hyndman, and unanimously resolved—

“That the annual Committee of Convocation be and are hereby authorized and instructed to take the most energetic measures in opposing every infringement of the principle of united and non-sectarian University education in Ireland, as embodied in our University.”

At the meeting of Convocation held on the 11th October, 1871, the Report of the annual Committee for the previous year contained the following paragraphs :—

“Since the last meeting of Convocation an unsuccessful attempt has been made to pass an Act of Parliament for opening all the offices in Dublin University and Trinity College to persons of all denominations.

“If such an Act had been passed, it would, in the opinion of the committee, have been a step in the right direction. The Universities of Ireland would then have been open to persons of all denominations upon equal terms.

“The annual Committee are of opinion that ‘freedom of University education’ in its true sense, consists in this—‘That in every University and College recognised or supported by the State in Ireland persons of all denominations should stand upon an equal footing,’ and, ‘that no institution, which does not admit and teach persons of all denominations equally, without interfering with their religious opinions, should be recognised or supported by the State either a College or University.’

"The Committee think it is improper to apply the term 'freedom of education,' to any system, the effect of which would be to introduce in any form denominational education into the Universities of Ireland, or any University to be substituted for them.

"The Committee are aware that there is a diversity of opinion upon this subject, but they believe that by far the greater portion of the educated people of Ireland favour the views adopted by the Convocation of the Queen's University, and would deprecate the introduction of any system which would hand over any section of the youth of Ireland to be educated in a sectarian institution. In support of this opinion the Committee can refer to the declaration in favour of non-sectarian education in Ireland issued by the nobility, clergy, and gentry of the Church of Ireland a few years ago from Trinity College, Dublin; commonly known as the 'Provost-house Declaration'—to the action since taken by the Board of Trinity College—to the proceedings of the General Assembly of the Presbyterian Church in Ireland, and especially to the declared opinions of many of the liberal Roman Catholics of Ireland."

The Report was unanimously adopted, and the following resolution was moved by Dr. Commins, seconded by Mr. Monroe, and adopted :—

"That, as it is probable that legislation upon the subject of the Irish University system will occupy the attention of Parliament in the ensuing Session, Convocation thinks it right to declare its continued adhesion to the principle of united and non-sectarian University education in Ireland."

A meeting of Convocation was held on the 11th October, 1872, when the following resolutions were adopted :—

"That in view of approaching legislation upon the subject of the Irish University education question, this Convocation declares that, in the opinion of Convocation, any measure involving the omission from public University education in Ireland of the academical or collegiate element would be incompatible with proper University training, and highly prejudicial to the interests of learning."

"That it be an instruction to the annual Committee to take such steps as they may think best for collecting and arranging statistics and facts bearing on the Irish University education question, and putting the subject in a proper form before Parliament."

(Certified to be correct by the Clerk of Convocation of the Queen's University.)

RESOLUTIONS passed by SYNODS of the CHURCH OF IRELAND (*referred to in the Statement at page 15*).

At a meeting of the Cork Diocesan Synod, held on Thursday, the 30th November, 1871, under the presidency of the Bishop of the diocese, the following resolution was adopted :—

"That this Synod hereby records its firm opposition to any system of the National education under which State aid would be afforded to denominational schools, being firmly convinced that any such system must prove most injurious to the best interests of the country."

At a meeting of the Diocesan Synod of Armagh, held on the 23rd November, 1871, under the presidency of his Grace the Lord Primate, the following resolution was proposed by the Lord Primate and unanimously adopted :—

"That we regard the demand made by the Roman Catholic hierarchy in Ireland for the institution of a denominational system in this country, as one opposed to the best interests of its people, and one which would ultimately be subversive of the principles of civil and religious liberty. That we claim for our Protestant children a right to participate in the educational endowments of the State, in every school

to which the State contributes, with full protection to their religion, and with complete immunity from any teaching hostile to their creed. That which we claim for ourselves we hesitate not to concede to others."

At a meeting of the Diocesan Synod of Clogher, held on the 1st December, 1871, under the presidency of his Grace the Lord Primate, a resolution in the same terms was proposed by the Lord Primate, seconded by the Archdeacon of Clogher, and unanimously adopted.

(Reprinted from the Daily Express and Saunders's News-Letter.)

RESOLUTIONS passed by the **GENERAL ASSEMBLY** of the **PRESBYTERIAN CHURCH IN IRELAND** (*referred to in the Statement at page 16*).

At Belfast, on the 8th day of February, 1866, the General Assembly of the Presbyterian Church in Ireland, specially convened, being met and constituted, the following resolutions were unanimously adopted:—

I. That the General Assembly re-affirms the resolution adopted at its meeting in July, 1863, viz:—

"That the Assembly regards it to be a sacred duty, by every means in its power, to preserve the fundamental principles on which the Synod of Ulster, in 1840, agreed to receive aid from the National Board, according to which religious instruction is daily given in all our schools, while at the same time the rights of conscience and the sacredness of parental authority are duly respected, and no children are required to be present at any religious exercises to which their parents or guardians object."

II. That the Assembly regards the establishment of the Queen's Colleges and their connexion with the Queen's University as having been productive of great advantages to the country, and rejoices in the large measure of success which has attended them, notwithstanding the obstruction and opposition they have encountered.

III. That the Assembly deprecates the many evils that must arise from the changes proposed to be made in these valuable institutions, by which the character of the University and the constitution of the Senate will be altered, the denominational elements largely introduced, and to that extent the usefulness of the Colleges and University impaired.

IV. That inasmuch as the General Assembly in July last requested the Trustees of the Magee College to take steps for having the College affiliated to one of the existing Universities, so that its students may be in a position to receive degrees in arts, thereby warranting the Trustees in seeking to have the Magee College affiliated with the Queen's University, they are hereby declared to have had the warrant of the Assembly in seeking such affiliation; yet, inasmuch as the aspect of the educational question is materially altered since the meeting of the Assembly in July last, and as the constitution proposed for the Senate of the Queen's University is not yet before the Church, the Trustees are required to suspend further action in this matter.

V. That the Government Committee be instructed, and they hereby are instructed, to present to the Lord Lieutenant these resolutions, and to take such other steps as may be necessary to arrest further progress in the matter of affiliation.

Certified from the Minutes of Proceedings of the General Assembly of the Presbyterian Church in Ireland.

(Signed) ROBERT PARK, A.M., Clerk of Assembly.

(NOTE.—Reprinted from Parliamentary Paper 84 of the year 1866.)

LETTER from the FIRST CLERK of the GENERAL ASSEMBLY to the CLERK of CONVOCATION of the QUEEN'S UNIVERSITY showing the recent action of the GENERAL ASSEMBLY of the PRESBYTERIAN CHURCH in IRELAND.

Ballymoney, January 26th, 1873.

MY DEAR SIR,—In answer to yours of the 24th January, only received here yesterday, I beg to say that I have carefully examined the "Minutes" of the General Assembly's actions since February 1866, in relation to the Irish University Question, and now give you underneath the results.

At the annual meeting of Assembly in June, 1866, the Committee appointed in February reported that they had communicated the resolutions of the special Assembly to the Premier, Earl Russell, and to the Lord Lieutenant of Ireland, and that they had waited on His Excellency and Earl Russell; and they gave their impressions as to the intentions of Government, having heard it authoritatively declared that Government would wait till the completion of the correspondence on the subject; and then submit the new charter to the consideration of the House previous to asking Her Majesty's approval.

The report was received and adopted, and cordial thanks were given to the Moderator and Committee for the zeal and ability with which they had conducted the negotiations. The Committee was re-appointed with the instructions of the former year. In the report of this Committee at the meeting of Assembly, 1867, there is no reference to the question of University Education, nor was there any action on this subject.

At the meeting of Assembly in 1868 an overture submitted to the Committee of Overtures and transmitted, was read. It is in these words :—

"That this Assembly protest against the chartering and endowing of any educational establishment of a denominational character in Ireland, and that it petition Parliament in favour of the opening of Trinity College, Dublin, to all Her Majesty's subjects, and thus abolish its present anomalous denominational character."

The result was the appointment of a Committee, Rev. J. Rogers (then of Comber) Convener, "to take the whole subject into consideration, and report at a subsequent session." That Committee met and reported that they had carefully considered the question, and recommend that the following portion of the overture lie on the books for the year, viz., "To petition Parliament in favour of the opening of Trinity College, Dublin, to all Her Majesty's subjects," and that the Assembly now appoint a Committee to inquire into the whole matter.

At the meeting of Assembly, 1869, I find—

"The Committee to inquire into University Education with special reference to Trinity College, Dublin, reported that, inasmuch as the question has not been officially before the country during the past year, they did not feel it necessary to take any action in the matter, but they now recommend that the portion of the overture which refers to petitioning Parliament in favour of opening Trinity College, Dublin, to all Her Majesty's subjects lie on the books for another year, and that the Committee be re-appointed with the same Convener and the same instructions."

At the meeting of Assembly, 1870, I find the report of the "Trinity College Committee" ran, viz. :—

"A meeting of the Committee was called for the 2nd of May, but no member attended, this may have arisen from the fact that the question of University Education had made no legislative progress during the year, and in the opinion of the brethren was not ripe for any action on the part of the Committee. The

question, however, owing to a certain movement on the part of the Dublin College-authorities is likely to make some advancement during the coming year, and in these circumstances it is recommended to the General Assembly to re-appoint the Committee and renew the instructions of last year."

The Committee was re-appointed, and in 1871 reported :—

"Their report was returned, and the Committee re-appointed with their former powers, and with instructions to inquire into the whole subject of University Education in Ireland, suggest the course to be taken by the Presbyterian Church in regard thereto, and report to next Assembly."

In 1872 Professor Rogers presented the report of the Committee on Trinity College :—

"On the question of University Education, the Committee on Trinity College report that having inquired into the whole subject, they are of opinion :—

"1. That the principle of United and Non-sectarian Education should be carried out in the University as well as in the elementary and intermediate departments.

"2. That the fundamental principles of the Queen's Colleges and Queen's University should be maintained in their integrity in accordance with the resolutions of the Assembly of 1866.

"3. That Trinity College should be opened up so that its secular advantages may be available for all Her Majesty's subjects without reference to creed or sect, and that the University of Dublin should be preserved as one of the universities of the land, subject to such rules as will remove all religious disabilities from its fellowships, scholarships, and other honours and advantages.

"4. That the Committee be re-appointed with instructions earnestly to watch over the progress of this University Question, and with power should they see necessary (in accordance with the terms of their appointment in 1868) to take steps towards calling a special meeting of Assembly respecting it.

"The report was received, and the Committee re-appointed."

You will see from the above history, which, at some little trouble, I have given you for the information of the Committee of Convocation of the Queen's University, that the General Assembly of the Presbyterian Church in Ireland is quite alive to the importance of the subject of Irish University Education, that their Committee will carefully watch events, and if necessary will be prompt to exercise the power intrusted to them. The question every day is becoming more urgent, and must be met promptly and unitedly by the friends of United and Non-sectarian Education.

Though not equal to the exertion I once was able to make in the business of our Church, I feel happy in any way and to any extent in furthering this good cause.

Ever faithfully yours,

ROBERT PARK, A.M.,

First Clerk of the General Assembly of the
Presbyterian Church in Ireland.

JAMES WILSON, esq., A.M.,

Clerk of Convocation of the Queen's
University in Ireland.

RESOLUTIONS of PRESBYTERIES of the GENERAL ASSEMBLY (*referred to in the Statement at page 16*).

PRESBYTERY OF BELFAST.

The Belfast Presbytery met on the 7th November, 1871, in the lecture-room of May-street Church. The principal business before the Presbytery was the question of education. The Rev. J. Macnaghten moved, and the Rev. Dr. Porter seconded the subjoined resolutions. The Rev. W. Johnson, the present Moderator, in supporting the resolutions, said that the statement of Mr. Chichester Fortescue, that Irish National schools are really denominational, is a specimen of amazing and culpable ignorance.

The following are the resolutions:—

That the Presbytery, having had its attention directed to the manifesto of the Roman Catholic Bishops, feels constrained—

I. To declare its continued adherence to the principle of united literary and moral with separate religious education, as opposed to the denominational system, and its determination to uphold it.

II. That the Presbytery regards the National system as admirably suited to the wants of this distracted country, and would regard any departure from the principles of the system as a great national evil.

III. That in all schools supported or aided by the State, the arrangement of books, or education and inspection, should be such as would be available for every child in the community, and would give no offence to the parents of any religious persuasion.

IV. That the Presbytery regards the Model schools as a valuable and integral part of the National system, as fitted to provide well-qualified teaching, and deplores the action of the Board in interfering with these schools and opening rival establishments.

V. That education based on the denominational system would originate a multitude of small, ill-taught schools, leave the minority exposed to the risk of proselytism, and involve a system of concurrent endowment, which the country has condemned.

VI. That a committee be appointed to prepare a memorial embodying these resolutions, and forward it to the Government.

(Reprinted from the Daily Express of 8th Nov., 1871.)

PRESBYTERY OF DUBLIN.

The attention of the Presbytery of Dublin having been called to the resolutions and pastoral recently published by the Irish Roman Catholic Bishops, resolved as follows:—

I. That we desire to express our unchanged approval of the principle of united education, and that the history of the last forty years tends to confirm us in our adherence to the National system, as being specially suited to the circumstances of this country, and as furnishing effectual safeguards against the dangers of proselytism.

II. That we cannot admit the charge of "godless" to be correctly applied to a system which, while securing to the youth of this country a combined literary and moral education, better than was ever before obtained, permits and provides that the ministers of religion of every denomination may daily impart religious instruction to the children of their several communities.

III. That the State having recently abolished ecclesiastical endowments in Ireland, is bound in consistency to refuse to endow denominational schools, the object of which is to do service to Churches and to

the clergy, and to train up the young for a special form of faith, rather than to promote the true interests of education, and the good of our common country.

IV. That we cannot but express our conviction that the substitution of denominational for united education would tend to keep alive the feeling of sectarian and political animosity between the two great sections of our population, and to perpetuate and embitter that spirit of disunion and division which has so long proved the bane and disgrace of this unhappy country.

V. That in the opinion of this Presbytery, the principle embodied in the foregoing resolutions should be maintained alike in primary, intermediate, and university education; and that the youth of our country should be, as far as possible, trained up as members of the same community, conscious of having the same interests, of enjoying the same rights and privileges, and of owing loyalty to the same constitutional Sovereign.

VI. That a copy of these resolutions be forwarded to Her Majesty's Government.

Dublin, 13th November, 1871.

(Reprinted from *Saunders's News-Letter* of 15th Nov., 1871.)

BALLYMENA PRESBYTERY.

At a meeting held on the 14th November, 1871, the following resolutions were unanimously adopted:—

I. That this Presbytery regret the present hostility of the Roman Catholic Bishops of Ireland to the principle of united non-sectarian education, and the efforts they are making to induce the Government to depart from it.

II. That it is the duty of the State to provide education for the people, and that a system of united literary and moral, with separate religious education, in which the schools are equally open to all the people, in which the rights of parents and guardians are recognised, and the religious convictions of minorities are protected, is eminently adapted to elevate those trained under it, and to soften the animosities and heal the divisions of this distracted country.

III. That Model Schools are an original and most important part of the National system, absolutely non-sectarian, necessary for the efficient training of teachers, and that their maintenance is essential to the educational interests of the nation.

IV. That, in the opinion of this Presbytery, no antagonistic or rival system, such as the denominational, can be set up, or in any way countenanced by the State, without interfering with the rights of minorities, necessitating the multiplication of small, inefficient schools, disappointing hopes of concord among Irishmen, and justifying the suspicion that our rulers, when sufficient pressure is brought to bear upon them, will adopt a retrograde and mischievous policy.

V. That State aid, by denominational schools, is concurrent endowment in its worst form, and that we are determined to resist it to the utmost of our power.

VI. That a board, the members of which are chosen on account of their denominational connexions, is unfit to manage properly a non-sectarian system, and that we respectfully urge upon the Government the appointment of three paid commissioners, selected for their superior abilities, and whose functions shall be purely administrative.

(*Dublin Evening Mail*, 16th Nov., 1871.)

THE DERRY PRESBYTERY AND NATIONAL EDUCATION.

On Wednesday, 29th November, 1871, a special meeting of the Derry Presbytery was held in the First Presbyterian Church, for the discussion of the subject of National Education.

There was a very large attendance of members, and the following resolutions were unanimously adopted :—

I. That we declare our continued approval of the system of “united, literary, moral, and separate religious instruction” (as opposed to the denominational system), and our determination, by every constitutional means in our power, to maintain and extend it.

II. That a system of education which secures equal rights and privileges to the members of every class and creed, recognises parental authority, provides abundant facility for imparting religious instruction, prevents all just suspicion of proselytism, associates in friendly emulation and intercourse the young of all denominations, is one well suited to the circumstances of this country, while the numbers attracted to the schools prove that the Irish people recognise its excellence.

III. That no denominational system can be established or countenanced by the State without sacrificing the rights of minorities, interfering with the exercise of parental authority, incurring increased expenditure, and the creation of small and inefficient schools, and fostering feelings of intolerance, alienation, and distrust, to the serious injury of the country.

IV. That, as the consciences of local minorities in every school ought to be legally protected, no aid should be given by the State to any school in which the time-table conscience clause is not strictly enforced, and a rigid control maintained over all books used for united general instruction.

V. That, to establish denominational schools, or to hand over to the several denominations model and other vested schoolhouses that have been erected for non-sectarian purposes, and by aid of the State, would be a retrograde policy, and would involve in the most objectionable form the principle of concurrent endowment, which the nation has condemned.

VI. That we regard the Model Schools under the control of the State as an essential and invaluable part of the National system—carrying out most fully its leading principle, as indispensable for the training of qualified teachers, and as furnishing to ordinary schools models of correct instruction; and we deplore and condemn the action of the Board of Commissioners in encouraging the erection of rival establishments in the interests of any particular denomination, and especially for training purposes, and supporting them at the public expense.

VII. That, as friends of united non-sectarian education, we have no confidence in the administration of the system by the present Board of Commissioners; that we emphatically condemn the recent introduction by the Board, without notice to the country or Parliamentary sanction, of a system of payment by results, and the issuing of a form of inspectors' report, in which the well-known inquiries on the subject of religious instruction are for the first time wholly omitted, thus apparently preparing the way for the State recognition and support of sectarian schools; and we respectfully urge upon the Government the necessity of either at once superseding the present board, or strictly limiting their functions to action in harmony with the principles of the National system.

ACTION of the METHODIST CHURCH in IRELAND (*referred to in the
Statement at page 17*).

The Rev. J. TOBIAS to Lord WODEHOUSE.

Roscrea, 30th November, 1865.

MY LORD,—I have the honour to transmit to your Excellency the enclosed Memorial of the Committee appointed to watch over the civil privileges of the Wesleyan Methodists of Ireland, in the hope that you will take the earliest opportunity of giving it its full proportion of effect with Her Majesty's Government, of which you are the representative.

I have, &c.,

(Signed) JAMES TOBIAS, Wesleyan Minister.

MEMORIAL.

To His Excellency JOHN, Baron WODEHOUSE, Lord Lieutenant of
Ireland.

MAY IT PLEASE YOUR LORDSHIP,—The Memorial of the Committee to whom the Conference of the connexion established by the late Rev. John Wesley, A.M., in Ireland, has in the interval of its sittings committed the guardianship of its civil rights and duties, humbly sheweth :

That it has been represented to Memorialists that it is the intention of Her Majesty's Government either to make or to propose to the ensuing Parliament important changes in the principle and government of the Queen's University for Ireland.

Memorialists are aware that such intention has not yet been made public—at least to such extent as to indicate the character of the changes intended ; nevertheless enough has taken place to fill the minds of Memorialists with both anxiety and alarm.

Memorialists, therefore, humbly beg permission to lay their views, and those of the denomination which they represent, before your Excellency, and to ask that they may be submitted to Her Majesty's Government, or dealt with in any manner or way in the judgment of your Excellency most likely to give them effect.

Memorialists would specially and in the strongest manner deprecate all such changes as would dispense with the students' attendance upon the lectures of the Professors, or alter in any way the non-sectarian character of the University.

Memorialists regard the establishment of the Queen's University as one of the greatest boons ever conferred upon Ireland, and believe it capable of promoting in an eminent degree the welfare of the country.

Memorialists feel that the Wesleyan body in any such changes would have special cause of complaint, inasmuch as in the faith that the principles of the University would be preserved intact, they have undertaken an outlay very large in itself—large for their means, and large in comparison with any other outlay made to sustain the principle of the Queen's Colleges.

Memorialists, therefore, feel that any alteration which would make this expenditure valueless for the purposes for which it was intended *would be a great hardship* to them, and, by weakening confidence in *the stability of any institution in Ireland*, could not but discourage for *a long time to come* any attempt to promote the education of the people.

Memorialists disclaim in the strongest manner any disposition to interfere with the consciences of others; but at the same time humbly beg to press upon the attention of your Excellency the danger of overthrowing an institution which experience shows is peculiarly adapted to the wants of the country.

And Memorialists will ever pray, &c.

Signed on behalf of the Committee,

ROBERT MASARON, Chairman
JAMES TOBIAS, Secretary.

Dublin, 27th November, 1865.

(NOTE.—*Reprinted from Parliamentary Paper 84 of the year 1866.*)

RESOLUTIONS of the METHODIST CHURCH on the EDUCATION QUESTION
(*Referred to in the Statement at page 17.*)

At a meeting of the Wesleyan Education Committee for Ireland, held in the library of Donegall-square Church, Belfast, on Wednesday, the 22nd November, 1871, the resolutions of the Roman Catholic Archbishops and Bishops, in relation to National education in Ireland, were carefully considered, and the following unanimously adopted:—

I. That while regarding religious instruction as an essential element in education, we, nevertheless, declare it as our conviction that a mixed secular and a separate religious education is the only National system that can secure "educational freedom and equality" in Ireland.

II. That to apply the term "Godless" to a system that affords facilities to all denominations to instruct the children in their respective communions, in the principles of their own faith, and that upon equal terms, without interfering with the convictions of any, is disingenuous, and can be misleading to none but the uninquiring and the deeply prejudiced.

III. That every step of departure, in favour of denominationalism, from the system of the National Board of Education, as originally propounded in the letter of Lord Stanley, then Secretary for Ireland, had been in violation of the principle of religious equality, and should be speedily retraced, the whole system, as far as practicable, being brought into harmony with the Model schools, which are its truest types.

IV. That to give public confidence in the future that the system shall be faithfully administered, it is indispensable that the present Board of Commissioners, selected as representatives of religious denominations, be replaced by paid Commissioners selected purely on the ground of competency, and without power to alter or amend, but only to administer a clearly defined code of rules and regulations with impartiality.

V. That the present effort to supersede that system, by one purely denominational, under the plea of "educational freedom and equality," is but an ill-concealed attempt to revive the principle of religious endowment in favour of those who secured its overthrow, and that to the depriving of considerable minorities in many parts of Ireland of the freedom and equality which they profess to advocate as "invulnerable rights."

VI. That having lately established a college at a cost of more than £50,000, all raised by voluntary contributions, in order to take advantage of the united system of education in the Queen's Colleges and University, we strongly deprecate any step tending to unsettle the principle upon which those institutions have been founded.

VII. That while protesting against a revival of the principle of State endowments for religious purposes, whether to the Church or school, and conceding the right to our Roman Catholic fellow-subjects to establish a college or colleges at their own cost, we also maintain their right to obtain University degrees and honors without respect to where or how they may have obtained their literary qualifications, and would, therefore, advocate the application of the principle of the Queen's Colleges to Trinity College, Dublin, and the establishment of one University for Ireland on a non-sectarian basis, as the surest method of securing true "educational freedom and equality."

VIII. The English Conference, at its last session in Manchester, apprehending such a movement as that now in progress, adopted a resolution empowering the president, in connexion with the committee of exigency, to take such measures as might be deemed necessary to oppose it; that we therefore take the necessary steps to thus secure the co-operation of the Methodist body in England, in resisting any measure tending either directly or indirectly to endow Romanism in Ireland.

IX. That a copy of these resolutions be forwarded to Her Majesty's Government, and that every possible effort be made to give them practical effect.

(NOTE.—*Reprinted from the Northern Whig of 25th November, 1871.*)

ACTION OF THE ASSOCIATION OF IRISH NON-SUBSCRIBING PRESBYTERIANS IN RELATION TO THE IRISH UNIVERSITY QUESTION.

At a meeting of the Association of Irish Non-Subscribing Presbyterians, held on the 20th June, 1866, the General Committee of the body amongst other things reported, that as they had regarded with considerable alarm certain proposed changes in the constitution and powers of the Queen's University, as indicated in the speeches and declarations of some members of Her Majesty's Government, they had held a meeting on the 2nd August, 1865, when it was agreed that the following resolution on the subject should be forwarded to the Lord Lieutenant and several other officials of Her Majesty's Government:—

"That, inasmuch as the Association of the Non-Subscribing Presbyterians of Ireland has always been friendly to the principles of united and non-sectarian education, and has frequently expressed its attachment to that principle, we, its Committee, acting on its behalf, feel bound to record our deep regret at an announcement which we understand has been made by Her Majesty's Government, intimating an intention to reconsider the regulations of the Queen's University in Ireland, with a view to modify them in such a manner that young men who have been educated in a seminary which is under the control and patronage of one particular Church, and whose directors and teachers are regarded to be members of that Church, may be enabled to receive degrees and other literary and scientific distinctions in connexion with that University; that we deprecate the adoption of any measures for the purpose above set forth as a direct infringement of the great principle upon which the Queen's University was founded, as likely to lead to further and still more objectionable changes in its constitution and management, as disadvantageous, if not fatal, to the prosperity of the Queen's Colleges in Ireland, and as calculated to counteract the wise and beneficent measures which the Imperial Parliament has, during the last thirty years, repeatedly sanctioned with reference to public education in Ireland, to produce a deeply injurious effect on the feelings and habits of the rising

generation, and to foster and perpetuate sectarian jealousies, alienations, and animosities in this already distracted land."

The General Committee also reported that they had resolved to petition both Houses of Parliament deprecating the changes referred to in the constitution and powers of the Queen's University, and that the following petition was accordingly forwarded for presentation to both Houses of Parliament:—

"To the Right Honorable the Lords Spiritual and Temporal in Parliament assembled.

"The Humble Petition of the Committee of the Association of the Non-Subscribing Presbyterians of Ireland.

"Humbly Sheweth—That in common with enlightened men of various sects and parties who have made the subject of public instruction their study, petitioners are firmly attached to the principle of united and non-sectarian education, as calculated to afford to the youth of all Churches the advantage of the best attainable secular instruction, without interfering in any degree with their peculiar religious tenets; and as tending to attach them to each other by the ties of mutual friendship, and to mitigate the bitterness of political and ecclesiastical antipathy in afterlife.

"That petitioners, regarding this principle as especially valuable in its application to a country long distracted by sectarian animosities and the discord of political parties, hailed with gratitude the establishment of the National Board for the education of the poor of Ireland, and subsequently the erection of the Queen's Colleges and the Queen's University, all being founded on the one great principle of united and non-sectarian teaching.

"That petitioners have seen with deep regret the inroads which have from time to time been made on this great principle by means of various alterations in the constitution and management of the National Board, and have learned with sorrow that it is the intention of Her Majesty's Government to advise a modification of the charter of the Queen's University, by which a similar inroad, probably only the first of a series of inroads, will be made on the same principle as applied to the constitution and management of that admirable institution.

"That the great success which has attended the Queen's University and the Queen's Colleges as evidenced by the number of their students, notwithstanding the efforts of those who are opposed to their fundamental principle to deter young men from entering their walls; by the eminence which many of them have already attained in various departments of professional life, as well as in other fields of competition, and by the acceptance of them as places for the education of their sons by persons of all religious denominations moving in the rank of society for whose use they were designed, is a sufficient reason for maintaining them in their integrity, and for abstaining from every change, whether in the constitution, powers, or management of the Senate of the University or of the Colleges, which would tend to diminish their usefulness or to shake the public confidence in their stability and in that perfect impartiality with regard to all religious and political differences, which has formed a most important element of their success, and has always been regarded as one of the grounds on which they have commanded the cordial approval of the steady friends of education.

"That petitioners earnestly deprecate the introduction of any member

or members into the Senate of the Queen's University on the ground of their connexion with sectarian or denominational institutions.

"They deprecate with equal earnestness any alterations in the charter of the University by which any definite proportion of the members of the Senate would be required to be adherents of any particular Church. Such changes they deprecate as introducing a sectarian element into the constitution of the governing body ; as calculated to place in it a number of persons avowedly and resolutely opposed to the fundamental principle of the University ; as tending to impair the confidence of other denominations in the impartiality of its acts, and as almost certain to lead to further changes in its practical working, which, in the end, would utterly destroy its usefulness as a great national institution.

"That petitioners are decidedly opposed to any alteration in the terms of the University charter by which the Senate should be empowered to confer degrees on young men who either have not received any collegiate education, or have been trained in exclusive sectarian seminaries. Such a measure, they conceive, would greatly discountenance and discourage the principle of united education ; would raise those exclusive sectarian seminaries to an importance which, if left to themselves, they would probably never attain ; would entice away not a few students from those noble institutions which the legislature has raised for the purpose of training up the youth of Ireland of all denominations in common, and in habits of friendly intercourse and mutual esteem, and would practically hand over the whole of the rising generation to institutions in which they will necessarily be kept apart from each other during their early years, and will, too probably, be taught to regard each other with suspicion and dislike.

"Petitioners look upon the measures above indicated, or any others having a similar object, as a sad disappointment of the expectations which were held out to the legislature and to the country at the time when the Act for Queen's Colleges in Ireland was proposed and passed ; as a grievous breach of faith with those generous persons who have already given large sums for the encouragement of education in the Queen's Colleges and Queen's University on a united and non-sectarian basis ; and as an effectual barrier to the exercise of similar liberality by others, whether in the present or in coming times.

"Petitioners, therefore, most humbly pray your lordships' right honourable house to take such steps as to your lordships may seem best calculated to prevent the measures above indicated, or any others of a similar tendency, from being carried into effect, and petitioners as in duty bound will ever pray."

It was resolved :—"That the Report read should be received and entered on the minutes ; and that the diligence of the members in fulfilling the duty assigned to them and in carrying out the wishes of the Association with reference to the various subjects referred to them be highly approved."

It was also resolved :—"That the General Committee be instructed to direct their attention, without delay, to the present state and prospects of the system of National Education, and of the Queen's University in Ireland."

The Association met on the 16th June, 1869, and the Report of the General Committee was read and adopted. The following extract is *taken from an address to the then Lord Lieutenant, which is contained in the Report.*

"Viewing the training of youth on sound and equitable principles as

tending powerfully to promote individual virtue, social prosperity, and national liberty, we have peculiar pleasure in bearing our testimony to the beneficial tendency of the National system of education, as originally introduced to Parliament by the statesman who is now at the head of Her Majesty's Government, and of the provision made for the higher education of youth in the Queen's Colleges, and the Queen's University as originally constituted. These systems appear to us to have been as beneficial in their results as they were admirable in their conception, and we view with regret and alarm the inroads which have recently been made on their fundamental principles, those, namely, of United Education for the youth of all denominations; non-interference with the peculiar tenets of any church, and freedom from ecclesiastical control. We hope and trust that Your Excellency will discountenance and discourage all attempts to interfere with principles so equitable in themselves, and so admirably adapted to the state of this distracted country."

Again at a meeting held on the 23rd June, 1870, the Association protested against the State patronizing, endowing, or in any manner encouraging Seminaries constituted upon sectarian principles.

(Taken from the Minutes of the Association of Non-Subscribing Presbyterians of Ireland.)

THE CONGREGATIONALISTS, OR INDEPENDENTS, AND NATIONAL EDUCATION.

At a meeting of the Committee of the Irish Congregational Union, held in Belfast, November 17, 1871, duly convened to consider the resolutions and manifesto of the Roman Catholic Bishops in reference to the Irish National Education, the following resolutions (in harmony with and in furtherance of the resolutions on education passed at the late meeting of the Irish Congregational Union in Dublin) were unanimously passed:—

I. That we declare our continued approval of, and our steadfast adherence to, the principle of non-sectarian education; and we entirely disapprove of denominational education, as being unsuited to the state of this country, and calculated to perpetuate and intensify sectarian bigotry.

II. That, in accordance with the fundamental principles of the National system, we firmly hold that the consciences of minorities ought to be legally protected, and we protest against State aid being given to schools in which the time-table conscience clause is not strictly enforced.

III. That we emphatically protest against the endowment of schools or colleges exclusively belonging to any religious denomination, as we believe that this would be concurrent endowment in its most objectionable form.

IV. That we hold that the Model Schools of this country are essential to the completeness and efficiency of the National system of education, and we therefore regard the action of the Board of Commissioners, in encouraging the erection of rival establishments, and supporting them out of the public funds, as highly objectionable and unjust.

V. That the large number of children of all denominations attending the National schools is a proof that the system has obtained the approval of the people; and whilst it affords reasonable facilities for religious instruction, it also secures for the young a sound secular education, free from the danger of proselytism; and we pledge ourselves to strenuously oppose all efforts to supplant the present by a denominational system.

VI. That, while we sympathise with our English brethren in their present noble and arduous efforts to get rid of the objectionable clauses of the English Education Act, which enable the School Boards to tax the community for the payment of fees in denominational schools, we earnestly beg their assistance in our efforts to resist the demands recently and persistently made to place the education of this country in the hands and under the control of the Roman Catholic hierarchy.

(*Daily Express*, 20th Nov., 1871.)

ACTION of the NATIONAL EDUCATION LEAGUE for IRELAND (*referred to in the Statement at page 17*).

The following RESOLUTIONS were passed at a large and influential public meeting of the NATIONAL EDUCATION LEAGUE for IRELAND, held in the Ulster Hall, Belfast, on the evening of Friday, the 8th December, 1871 :—

RESOLUTIONS.

Moved by Samuel Browne, Esq., Surgeon, R.N., ex-Mayor of Belfast ; seconded by the Rev. J. Henry Deacon, Incumbent of Trinity Church, Belfast—

Resolution A.—That the Mayor of Belfast, Philip Johnston, Esq., J.P., do now take the chair.

Moved by Thomas Sinclair, Esq., J.P., Belfast ; seconded by Ynyr H. Burges, Esq., J.P., Parkanaur, Dungannon—

I. That whereas, a pastoral address has been issued by the Roman Catholic Archbishops and Bishops of Ireland, enjoining the laity of their Church to forward to Her Majesty's Government memorials demanding the establishment, at the public expense, of schools under their exclusive control, for the education of the youth of their communion—in which schools the fulness of Roman Catholic religious instruction shall be carried on without restriction throughout the entire school-day—in which the teachers shall be exclusively Roman Catholics, the books, even those employed for literary and scientific instruction, shall be largely imbued with Roman Catholic doctrine, the emblems of Roman Catholic devotion shall be permanently displayed, and the peculiar observances of the Roman Catholic Church shall be permitted at all hours of the day,—and the Inspectors of which shall be members of the Roman Catholic Church, enjoying the confidence of the Roman Catholic bishops, priests, and people,—we feel ourselves called upon to protest against these demands, as utterly inadmissible—as opposed to the interests of sound learning and the intellectual elevation of the people—as tending to prolong and im bitter sectarian strife—as tending to introduce, in direct contravention of the policy which has just received the deliberate sanction of the Legislature, the principle of concurrent endowment—and as exposing to the imminent danger of proselytism the children of other persuasions who might be compelled by necessity, or induced by other motives to attend such schools.

Moved by the Rev. Lowry E. Berkeley, Moderator of the General Assembly of the Presbyterian Church in Ireland ; seconded by Joseph John Murphy, Esq., F.G.S., Oldforge, Dunmurry—

II. That we hereby declare our continued adherence to the *fundamental principle* of the National system of education, viz., that of *united literary and moral with separate religious instruction* ; and that we *consider that system to be specially adapted to the wants and circumstances*

of Ireland, inasmuch as it provides the means of literary and moral instruction for children of all denominations without interfering with the religious convictions of any, gives due weight to parental authority, affords all proper and reasonable facilities for distinctive religious teaching, and unites young persons and teachers of various creeds in the same schools, allowing them opportunities of friendly intercourse, whereby it may be hoped that sectarian and political asperities will in process of time be assuaged if not removed : that we rejoice in the success which has hitherto attended the National system, and in the favour with which it has been received in all the provinces of Ireland, as evidenced by the continued increase in the number of the schools connected with it and in that of the pupils attending them ; and that we will to the utmost of our ability oppose any inroad upon its fundamental principles as a national calamity.

Moved by William Johnston, Esq., M.P. for Belfast ; seconded by W. J. C. Allen, Esq., J.P., Faunoran, Belfast—

III. That we hold it to be essential to the very idea of a State-supported system of National education, and more especially of one which is intended to unite the children belonging to all denominations in the same schools, that the State shall, through its duly appointed officers, exercise complete control over all the books employed in communicating literary and moral instruction, as a guarantee that such instruction shall be thorough and efficient, and that it shall not be made the instrument of propagating the peculiar tenets of any religious system.

Moved by Marriott R. Dalway, Esq., M.P. for Carrickfergus ; seconded by the Rev. George C. Smythe, Vicar of Carnmoney—

IV. That we conceive it to be indispensable to any truly National system of education that the schools shall be inspected by officers appointed by the State without respect to religious denomination, whose duty it shall be to see that the rules of the National system are strictly adhered to, and to report on the condition of the schools and the progress of the pupils in secular knowledge.

Moved by the Rev. John Scott Porter, Belfast ; seconded by the Rev. John Macnaughtan, Belfast—

V. That we regard a system of Training and Model schools under the control of the State itself, the object of which shall be to promote united education, to exhibit the best methods of literary and scientific instruction to surrounding schools, and to train young persons for the office of teacher, as a necessary branch of any National system of education ; that we rejoice in the great efficiency and extensive usefulness of the Metropolitan and District Model schools which have been established by the Commissioners of National Education in Ireland ; that we should regard their destruction, or their conversion into sectarian institutions, as has been demanded by the Roman Catholic prelates, as a grievous injury to the cause of sound learning, and a heavy calamity to our country ; and that we shall therefore strenuously oppose every proposition for handing over their functions to sectarian seminaries, conducted under the auspices and subject to the exclusive control of any denomination.

Moved by the Rev. Joseph W. M'Kay, Belfast ; seconded by the Rev. Dr. MacIlwaine, Incumbent of St. George's Church, Belfast—

VI. That the Council of the League be instructed and empowered to watch on our behalf any measures that may be proposed in Parliament

or elsewhere on the subject of University and intermediate education ; and to take such steps as they may deem advisable for preventing those important questions from being dealt with in a sectarian or denominational spirit.

Moved by the Rev. William Johnston, Belfast ; seconded by J. P. Corry, Esq., J.P., Belfast—

VII. That we warmly sympathise with the efforts made by the English National Education League for the purpose of promoting the education of the entire youthful population of England on non-sectarian principles ; that we are grateful for the aid which they have lent to us in our endeavours to carry out the same principle in this country ; and that our especial thanks are due for the distinguished and cordial reception afforded to our deputation at the great public meeting held in Birmingham on the 16th and 17th of October.

Moved by the Rev. George T. Payne, Rector of Drumbeg, and Rural Dean of Hillsborough ; seconded by John Lowry, Esq., Whiteabbey—

VIII. That a copy of the foregoing resolutions be signed by the Chairman, and sent forward to His Excellency the Lord Lieutenant of Ireland, and to all the Irish members of Parliament.

(Signed), PHILIP JOHNSTON, Chairman.

On the motion of J. Sharman Crawford, Esq., J.P., D.L., Crawfordsburn, seconded by Dr. Michael M'Gee, of Belfast, John Young, Esq., J.P., D.L., Galgorm Castle, Ballymena, was moved to the second chair ; and a vote of thanks was passed by acclamation to the Mayor, for his able and dignified conduct in presiding over the meeting.

(Reprinted from the published Resolutions of the National Education League for Ireland.)

NATIONAL EDUCATION LEAGUE FOR IRELAND.

At a Meeting of the Council of the League, held in Belfast on the 29th January, 1873, the following Resolutions on the Irish University Question were unanimously adopted : the first and second having been originally agreed to at a Meeting held on 24th January, 1872, the third being now added as a supplement in the present crisis :—

RESOLUTIONS:

1st.—That we strongly disapprove of the proposal to deprive the existing Universities of their University powers, in order to replace them by a Central Examining Board nominated by the Government ; believing that such a change would destroy academical independence, be deeply injurious to the interests of sound learning, and lead to interminable strife and confusion.

2nd.—That, in the proposal to abolish Tests, religious and clerical, in Trinity College and the University of Dublin, so as to open to all, without religious distinctions, the honours, the emoluments, and the government both of the College and the University, we see the basis of a reasonable settlement of the University question ; and we are, therefore, of opinion that Mr. Fawcett's Bill, if its principle be consistently carried out in detail, will meet all the requirements of the case.

3rd.—That in the opinion of this Council, the constitution of the Queen's University in Ireland ought to be reformed by introducing into the Senate a larger infusion of the Academic element.

(Signed) **GEORGE C. SMYTHE,**
J. SCOTT PORTER,
R. G. JONES,
THOMAS SINCLAIR, } **Honorary Secretaries.**
A. O'D. TAYLOR, Acting Secretary.

(Reprinted from the published *Resolutions of the National Education League.*)

TABLE showing the number of STUDENTS attending each CLASS in the QUEEN'S COLLEGES during the Session 1871-72, and distinguishing ROMAN CATHOLIC Students from those of other Denominations.

CLASS.	Queen's College, Belfast.			Queen's College, Cork.			Queen's College, Galway.			Total in Queen's Colleges.		
	Roman Catholics.	Protestants of all Denominations.	Total.	Roman Catholics.	Protestants of all Denominations.	Total.	Roman Catholics.	Protestants of all Denominations.	Total.	Roman Catholics.	Protestants of all Denominations.	Total.
Greek,	2	62	64	16	15	31	13	14	27	31	91	122
Latin,	3	63	66	16	14	30	13	18	31	32	95	127
Mathematics,	4	62	66	14	17	31	18	18	36	36	97	133
The English Language,	1	35	36	13	11	24	10	10	20	24	56	80
History and English Literature,	1	34	35	4	6	10	6	6	12	11	46	57
Modern Languages,	6	124	130	34	45	79	30	36	66	70	205	275
Natural Philosophy,	6	98	104	30	42	72	28	26	54	64	166	230
Chemistry,	4	132	136	28	54	82	30	25	55	62	211	273
Zoology and Botany,	2	99	101	19	28	47	22	17	39	43	144	187
Geology and Physical Geography,	-	7	7	5	10	15	2	1	3	7	18	25
Logic,	1	37	38	3	3	6	5	10	15	9	50	59
Metaphysics,	-	15	15	1	3	4	1	2	3	2	20	22
Engineering,	2	21	23	6	16	22	5	5	10	13	42	55
Medical Jurisprudence,	3	34	37	12	20	32	2	5	7	17	59	76
Anatomy and Physiology,	9	127	136	32	61	93	19	15	34	60	203	263
Practical Anatomy,	11	146	157	27	54	81	36	27	63	74	227	301
Practice of Medicine,	8	49	57	12	24	36	9	7	16	29	80	109
Practice of Surgery,	7	71	78	17	26	43	13	8	21	37	105	142
Materia Medica,	1	42	43	12	23	35	14	8	22	27	73	100
Midwifery,	3	43	46	17	26	43	9	6	15	29	75	104
English Law,	-	21	21	7	4	11	9	4	13	16	29	45
Political Economy,	-	11	11	-	-	-	2	-	2	2	11	13
Jurisprudence and Civil Law, &c.	-	17	17	6	4	10	6	4	10	12	25	37

TOTAL NUMBER of STUDENTS attending each COLLEGE during the Session, 1871-72.

—	Roman Catholics.	Protestants of all Denominations.	Total.
Belfast,	17	341	358
Cork,	104	142	246
Galway,	79	62	141
Total,	200	545	745

PRIZES FOUNDED BY PUBLIC SUBSCRIPTION.

(Referred to in the statement at page 17).

At a Public Meeting of the University in October, 1861, Sir Robert Peel offered the sum of £1,200 to found three exhibitions* of 40 each, to be competed for annually for ten years; and he expressed his desire that these prizes should be tenable along with the small scholarships attached to the Queen's Colleges, in order that his benefaction might have the effect of increasing the value of the rewards provided for the most deserving students.

When announcing this munificent gift, Sir Robert Peel invited others to co-operate with him in thus endeavouring to promote United Education, without adding to the burden on the public purse; and his invitation met with so ready a response that it became necessary to form a committee, which should take charge of the subscriptions, and make regulations for the proper allocation of the funds. This committee consisted of Sir Robert Peel, bart., M.P., (*Chairman*); the Duke of Leinster; the Lord Talbot de Malahide, F.R.S.; the Right Honorable Abraham Brewster, M.A., Q.C.; Sir James Emerson Tennent, LL.D.; James Naper, D.L.; Alexander Thom, esq.; Benjamin Lee Guinness, esq.; William Malcomson, esq.; and G. Johnstone Stoney, M.A., F.R.S., (*Honorary Secretary*).

The annexed list contains the names of the subscribers, with the sums contributed by each:—

	£	s.	d.
His Grace the Duke of Leinster,	£300,	800	0 0
Viscount Palmerston,	£100,	100	0 0
His Excellency the Earl of Carlisle, <i>Lord Lieutenant of Ireland</i> , £100,	£100,	100	0 0
The Earl of Clarendon, <i>Chancellor of the University</i> , <i>Ex-Viceroy of Ireland</i> ,	£20, for five years,	100	0 0
The Marquess of Landsdowne,	£25, for five years,	125	0 0
Sir Robert Peel, bart., <i>Chairman of Committee</i> ,	£120, for ten years,	1,200	0 0
Alexander Thom, esq.,	£60, for ten years,	600	0 0
Lord Talbot de Malahide,	£5, for five years,	25	0 0
The Right Hon. A. Brewster, Q.C.,	£50,	50	0 0
Sir J. Emerson Tennent,	5 guineas, for ten years,	52	10 0
James Naper, esq., D.L.,	£5, for five years,	25	0 0
William Malcomson, esq.,	£60, for ten years,	600	0 0
Benjamin Lee Guinness, esq.,	£25, for ten years,	250	0 0
John William Carleton, esq., Q.C.,	£10,	10	0 0
Allan Pollock, esq.,	£25,	25	0 0
Henry H. Stewart, esq., M.D.,	£120,	120	0 0
Sir Edward Coey,	£10, for ten years,	100	0 0
G. J. Stoney, esq., F.R.S., <i>Hon. Sec. of Committee</i> , £30,	£30,	30	0 0
Henry Harding, esq., J.P.,	£25, for five years,	125	0 0
Richard Owen O'Connor, esq.,	£1,	1	0 0
Robert Sullivan, esq., LL.D.,	£60, a-year during his life,		
Thomas Casement, esq., J.P.,	£20, for at least five years,	100	0 0
Robert Saunderson, esq., M.D.,	£2,	2	0 0
J. Macnamara Cantwell, esq.,	£5,	5	0 0
Lieutenant-Colonel Barton, D.L.,	£2, for ten years,	20	0 0
George Orr Wilson, esq.,	£40, for five years,	200	0 0
Stephen Roche, esq., J.P.,	£10,	10	0 0
Rev. George Harrison Reade,	£1, for five years,	5	0 0
John M'Evoy, esq.,	£1,	1	0 0
T. S. Lindsey, esq., sen., D.L.,	£5, for five years,	25	0 0
John Ross Mahon, esq., J.P.,	£25,	25	0 0

* This allocation was afterwards changed, and Sir Robert Peel's benefaction merged in the general fund, in order that it might aid in establishing the connected series of prizes which the support of the public enabled the Committee to found.

	£	s.	d.
William Forster, esq., D.L.,	£5,		5 0 0
Lord Oranmore,	£5, for five years,	25	0 0
Vere Foster, esq.,	£10, for ten years,	100	0 0
The Very Rev. the Dean of Waterford,	£3,	3	0 0
Vaughan Montgomery, esq.,	£2,	2	0 0
Lieutenant-General Hall, C.B., J.P.,	£5, for five years,	25	0 0
Ynry H. Burges, esq., J.P.,	£5,	5	0 0
John Ryall, esq., LL.D.,	£25,	25	0 0
Robert Mackay Wilson, esq.,	£20, for ten years,	200	0 0
J. P. H. Kennedy, esq.,	2 guineas,	2	2 0
John Franks, esq., J.P.,	£5,	5	0 0
Q.C., "Ex-Scholar, T.C.D.,"	£10,	10	0 0
Lord Dunalley,	£10, for ten years,	100	0 0
P. C. Howley, esq., R.M.,	£1, for five years,	5	0 0
Sir Robert Kane, F.R.S.,	£20, for five years,	100	0 0
G. F. Brady, esq.,	£1, for five years,	5	0 0
The Lord Bishop of Derry,	£50,	50	0 0
William R. La Touche, esq.,	£10,	10	0 0
George Warner Slator, esq.,	2 guineas for five years,	10	10 0
Thomas Hutton, esq., D.L.,	£5, for five years,	25	0 0
Robert Galloway, esq., F.R.S.,	£5,	5	0 0
Rev. C. S. Langley,	£5, for five years,	25	0 0
S. Hanna, esq., R.M.,	£5,	5	0 0
Henry Thomas Hope, esq., J.P.,	£25, for two years,	50	0 0
Wainright Crowe, J.P.,	£2,	2	0 0
Sir James Murray, M.D.,	£5, a-year during his life.		
Rev. Arthur G. Ryder, D.D.,	£30,	30	0 0
Francis Ryan, esq., Mayor of Clonmel,	£5,	5	0 0
Thomas Andrews, esq., M.D., F.R.S.,	£200,	200	0 0
Richard Dawson, esq., J.P.,	£2, for ten years,	20	0 0
Sir Richard Musgrave, bart., D.L.,	£5, for five years,	25	0 0
John Brown, esq., J.P.,	£2, for five years,	10	0 0
Very Rev. Viscount Montmorres,	£3, for five years,	15	0 0
J. H. Swanton, esq., J.P.,	£2, for ten years,	20	0 0
Maurice Fitzgerald, esq.,	2 guineas for five years,	10	10 0
Wm. R. Starkie, esq., R.M.,	£3,	3	0 0
Hon. Dudley F. Fortescue, J.P.,	£5, for five years,	25	0 0
Bolton J. Waller, esq., J.P.,	£10,	10	0 0
Henry Griffith, esq., D.L., J.P.,	£1, for five years,	5	0 0
Sir Robert Lynch Blosse, bart.,	£10, for five years,	50	0 0
Edward Berwick, esq.,	£10, for ten years,	100	0 0
Joseph O'Leary, esq.,	£1, for ten years,	10	0 0
William Nesbitt, esq.,	£1, for ten years,	10	0 0
Thomas W. Moffett, esq., LL.D.,	£1, for ten years,	10	0 0
Charles Croker King, esq., M.D.,	£1, for ten years,	10	0 0
Augustus Bensbach, esq., M.D.,	£1, for ten years,	10	0 0
Edward Townsend, esq.,	£1, for ten years,	10	0 0
Arthur Hill Curtis, esq.,	£1, for ten years,	10	0 0
Thomas H. Rowney esq.,	£1, for ten years,	10	0 0
William King, esq.,	£1, for ten years,	10	0 0
James V. Browne, esq., M.D.,	£1, for ten years,	10	0 0
Richard B. Bagley, esq.,	£1, for ten years,	10	0 0
W. B. Campion, esq.,	£1, for ten years,	10	0 0
A. G. Melville, esq., M.D.,	£1, for ten years,	10	0 0
Thomas Skilling, esq.,	£1, for ten years,	10	0 0
N. Colahan, esq., M.D.,	£1, for ten years,	10	0 0
John Richardson, esq.,	£1, for ten years,	10	0 0
Arthur Ireland, esq.,	£1, for ten years,	10	0 0
William Lupton, esq.,	£1, for ten years,	10	0 0
Edward Divers, esq., M.D.,	£1, for at least five years,	5	0 0
James Gibson, esq., Chairman of Queen's County,	£10, for five years,	50	0 0
William Pennefather, esq., J.P.,	£1, for five years,	5	0 0
Joseph Cox, esq., R.M.,	£1,	10	0 0
Marcus Goodbody, esq., J.P.,	£25,	25	0 0
T. B. Teulon, J.P.,	£2,	2	0 0
Wm. James Shaw, esq., J.P.,	2 guineas,	2	2 0
Rev. Abraham S. Fuller, M.A.,	£2, for five years,	10	0 0
James A. Lawson, esq., Q.C., Solicitor-General,	£25,	25	0 0

		£	s.	d.
George J. Allman, esq., LL.D.,	£1, for ten years,	10	0	0
Richard Doherty, esq., M.D.,	£1, for ten years,	10	0	0
Lord Leconfield,	£100,	100	0	0
Wm. O'Connor Morris, esq., J.P.,	£1, for five years,	5	0	0
Thomas De Moleyns, esq., J.P.,	£10,	10	0	0
Charles Arabin, esq., R.M.,	£3,	3	0	0
Francis Gould Morony, J.P.,	£2,	2	0	0
Echlin Molyneux, esq., Q.C., Chairman of County Meath,	£10, for ten years,	100	0	0
William Scott, esq., M.D.,	£1, for at least three years,	3	0	0
John E. Cairnes, esq.,	£1, for ten years,	10	0	0
Lord Cremorne,	£30,	30	0	0
John R. Corballis, esq., Q.C., Chairman of County Kilkenny,	£10,	10	0	0
Rev. E. F. Day, J.P.,	£3,	3	0	0
Rev. W. Maziere Brady,	£1, for five years,	5	0	0
Robert Peel Dawson, esq., M.P.,	£5, for two years,	10	0	0
William Coates, esq., J.P.,	£5, for ten years,	50	0	0
Lieutenant-General J. Dawson Rawdon, J.P.,	£25,	25	0	0
John Elliott, esq., M.D., by the Dean of Waterford,	£1,	1	0	0
Henry E. Turner, esq., J.P.,	£5,	5	0	0
Viscount Massereene and Ferrard,	£20, for five years,	100	0	0
George H. Lindsay, D.L.,	£5,	5	0	0
Thomas Jennings, esq.,	£10,	10	0	0
T. C. Stewart Corry, esq., M.D.,	£1, for five years,	5	0	0
H. G. Curran, esq., R.M.,	£2, for five years,	10	0	0
The Hon. Judge Hargreave, LL.D.,	£10, for three years,	30	0	0
Charles Putland, esq.,	£10,	10	0	0
Rev. William Studdert Kennedy,	£1,	1	0	0
The Honorable Judge Kelly, LL.D.,	1 guinea, for ten years,	10	10	0
Henry M'Cormac, esq., M.D.,	£1, for five years,	5	0	0
"A Friend," by Sir J. Emerson Tennent,	£5, for five years,	25	0	0
John Wilson, J.P.,	£10,	10	0	0
Pileworth Whelan, esq., R.M.,	£5,	5	0	0
John Rintoul, esq., M.A.,	£2, for five years,	10	0	0
The Honorable Judge Berwick,	£10, for ten years,	100	0	0
James Flynn, esq., a donation of £2, and	£1, for three years,	5	0	0
The Very Rev. the Dean of Elphin,	£2, for five years,	10	0	0
Rev. John Edgar, D.D.,	£1, for ten years,	10	0	0
James L. M'Cance, esq., R.M.,	£5,	5	0	0
Rev. John Fitzgerald Day,	£1, for five years,	5	0	0
Alexander Findlater, esq.,	£50, for four years,	200	0	0
Sir John Macneill, J.P.,	£5 a-year during his life.			
Frederick John Foster, esq., D.L.,	£5,	5	0	0
John Shuldham, esq., D.L.,	£5, for five years,	25	0	0
"M.D.,"	£5,	5	0	0
Frederick H. Henry, esq., J.P.,	£10,	10	0	0
David Fielding Jones, esq., J.P.,	£5,	5	0	0
The Hon. David Plunket,	£5, for five years,	25	0	0
Sir Charles H. Coote, bart., D.L.,	£10, for five years,	50	0	0
Lord Blayney,	£20 a-year until further notice.			
The Marquess of Headfort,	£10, for five years,	50	0	0
M. L. L.,	£5,	5	0	0
J. W. Browne, esq.,	£5,	5	0	0
Thomas Dunphy, esq., J.P.,	£1, for five years,	5	0	0
John Evans Delmege, esq., J.P.,	£1, for five years,	5	0	0
W. Knaresborough, esq., R.M.,	£2, for three years,	6	0	0
Michael Galwey, R.M.,	£1, for five years,	5	0	0
Arthur French, esq., R.M.,	£1, for five years,	5	0	0
J. Little, esq., R.M.,	5 guineas,	5	5	0
John O'Donohue,	£1,	1	0	0
Francis Harding, J.P.,	£3, for five years,	15	0	0
— Edgeworth, esq.,	£5,	5	0	0
W. H. Hardinge, esq.,	£2 a-year during his life.			
Mr. Sergeant Sullivan,	£25,	25	0	0
Ed. Falconer Litton, esq.,	£2, for five years,	10	0	0
Daniel O'Riordan, esq.,	£10,	10	0	0
Right Honble. Alexander Macdonnell,	£10, for five years,	50	0	0
John M'Donnell, esq., M.D.,	£5, for five years,	25	0	0

		£	s.	d.
James M'Donnell, esq.,	£2, for five years,	10	0	0
Robert M'Donnell, esq., M.D.,	£2, for five years,	10	0	0
William Drennan, esq.,	£1, for five years,	5	0	0
Charles Taaffe, esq.,	£25,	25	0	0
Hugh Law, esq., Q.C.,	£25,	25	0	0
Richard Dowse, esq.,	£5,	5	0	0
William J. Chamney, esq.,	2 guineas, for at least ten years,	21	0	0
Edmund Meares Kelly, esq.,	£2, for five years,	10	0	0
The Baron de Robeck,	£5,	5	0	0
H. B. Coddington, esq.,	£5,	5	0	0
Robert Taylour, esq., LL.D.,	£1, for five years,	5	0	0
Samuel Ferguson, esq., Q.C.,	£3,	3	0	0
William R. Cusack Smith, esq.,	£2, for five years,	10	0	0
The Rev. P. S. Henry, D.D.,	£15 a-year during his life.			
Joseph Dunbar, esq.,	£1,	1	0	0
William Talbot Crosbie, esq., D.L.,	£5,	5	0	0
William A. Hunter, esq.,	£5, for ten years,	50	0	0
William Allen, esq., J.P.,	£10, for six years,	60	0	0
Alderman Roe, D.L.,	£20,	20	0	0
Langford Rae, esq.,	£1, for six years,	6	0	0
Bartholomew M'Corkell, esq.,	£50,	50	0	0
General Sir George Brown, G.C.B.,	£20,	20	0	0
Wyville Thomson, esq., LL.D.,	5 guineas, for six years,	31	10	0
H. Sadleir Ridings, esq.,	£1,	1	0	0
John Kenny, esq.,	£1,	1	0	0
Martin J. Crean, esq., M.D.,	£1,	1	0	0
Barry Delany, esq., M.D.,	1 guinea, for five years,	5	5	0
John Duggan, esq.,	£1, for six years,	6	0	0
Joseph H. Corbett, esq., M.D.,	£5, and £1 for five years,	10	0	0
Lord Ashtown,	£100,	100	0	0
John Drummond, esq.,	£10,	10	0	0
Alderman Atkinson,	£20, for five years,	100	0	0
Robert R. Kane, esq.,	£1,	1	0	0
J. A. Millar R.E.,	£5,	5	0	0
John Moorhead, esq., M.D.,	£1, for five years,	5	0	0
Lancelot Studdert, LL.D.,	£1, for three years,	3	0	0
Colonel Harrison,	£3,	3	0	0
J. W. Hatchell, esq., M.D.,	£1, for ten years,	10	0	0
Michael M. Gould, esq.,	£10,	10	0	0
H. M. Jones, esq.,	£100,	100	0	0
His Grace the Duke of Wellington,	£50,	50	0	0
G. W. Hemans, esq.,	£3, for seven years,	21	0	0
Rev. Moffatt Jackson,	£2,	2	0	0
William Lover, esq., M.D.,	£1,	1	0	0
George L. Craik, esq., LL.D.,	£1 a-year till further notice.			
Miss Hamilton,	£1,	1	0	0
John Jameson, esq.,	£25,	25	0	0
William J. Martin, esq., M.D.,	£1, for eleven years,	11	0	0
Waldron Burrowes, esq., J.P.,	£1, for five years,	5	0	0
T. O. Lees, esq.,	£5,	5	0	0
Y. Z.,	£1, for twenty years,	20	0	0
Charles Hopes, esq.,	£50,	50	0	0
Colonel John Kelsall,	£1,	1	0	0
William M'Creedy, esq.,	£3, for five years,	15	0	0
Edward Smith, esq.,	£5,	5	0	0
John Kane, esq.,	£10,	10	0	0
Charles C. Connor, esq.,	£3,	3	0	0
Henry Bruen, esq., M.P., D.L.,	£10, for five years,	50	0	0
Rev. Charles E. Tisdall, D.D.,	£1, for five years,	5	0	0
Henry Thynne, esq.,	£1, for five years,	5	0	0
George Chapman, esq.,	£1,	1	0	0
James Wilson, esq.,	£2, for ten years,	20	0	0
Rev. Robert Vance,	£3,	3	0	0
Lieutenant-General Young,	£5,	5	0	0
John J. Lloyd, esq., J.P.,	£5,	5	0	0
Edward Russell, esq.,	£5,	5	0	0
Brinsley Marlay, esq., D.L.,	£25,	25	0	0
John Addey, esq.,	£1 a-year till further notice.			
Samuel H. Gowan, esq.,	£1,	1	0	0

		£	s.
Arthur P. Cleary, esq.,	£1, for ten years,	10	0
Sadleir Stoney, esq., J.P.,	£1,	1	0
William Barker, esq., M.D.,	£3,	3	0
Robert Nesbitt, esq.,	£1,	1	0
The Earl Fortescue,	£25, for three years,	75	0
Gilbert Weir, esq.,	£1, for ten years,	10	0
S. A. Cochrane, esq.,	£1 a-year till further notice.		
Charles Hurst, esq., M.D.,	1 guinea for ten years,	10	10
Richard Barrington, esq.,	£5 a-year until further notice.		
John Busteed, esq.,	£1, for five years,	5	0
Richard Dowd, esq.,	£1, for five years,	5	0
Thomas Wilson, esq.,	£5,	5	0
"A Friend," by James Wilson, esq.,	£2,	2	0
"A Country Parson,"	£1,	1	0
J. B. Ball, esq.,	£100,	100	0
Michael T. Bass, esq., M.P.,	£20, for five years,	100	0
Rev. Richard Wrightson,	£1,	1	0
William O'Halloran, esq.,	£5,	5	0
Edward Hutton, esq., M.D.,	£10,	10	0
Per Gilbert Weir, esq. :—			
City of Glasgow Bank,	2 guineas,	2	2
James Pritchard, esq.,	2 guineas,	2	2
Alexander Hayes, esq.,	£1,	1	0
Robert M'Cowan, esq.,	£1, for three years,	3	0
J. and C. Browne & Co.,	£1, for five years,	5	0
William Barrett, esq.,	£1,	1	0
Peter Redfern, esq., M.D.,	£10,	10	0
Lieut.-Colonel J. Roxburgh,	£2,	2	0
Rev. Samuel Moore,	£2,	2	0
R. Waters, esq., M.D.,	£2,	2	0
William G. Andrews, esq.,	£5,	5	0
Thomas Fitzgerald, esq., J.P.,	£5,	5	0
William Molony, esq.,	£1,	1	0
Edward J. M'Sheehy, M.D.,	3 guineas,	3	3
C. Joynt, esq., M.D.,	£5 a-year until further notice.		
R. N. Matheson, esq.,	£5,	5	0
Captain Norton,	£100,	100	0
John Purser, esq., M.A.,	£1, for ten years,	10	0
John Duggan, esq., M.A.,	£1, for six years,	6	0

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